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CALVINIST CONTACT
36th YEAR OF PUBLICATION, No. 1786
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INSIDE:

Ontario remains solidly Conservative

The Progressive Conservative party in Ontario, under the leadership of William Davis, was returned with a majority of seats in the March 19 provincial election. This week's editorial on page 2 focuses on the ways of "King Bill" and we also have election notebook briefs on page 10 as part of the news page.

A touch of fiction from a girl

Nine-year-old Irene Katerberg likes to write and indications are that this grade 4 pupil has potential in the literary field. This issue contains a short piece of fiction written by Irene, on page 13.

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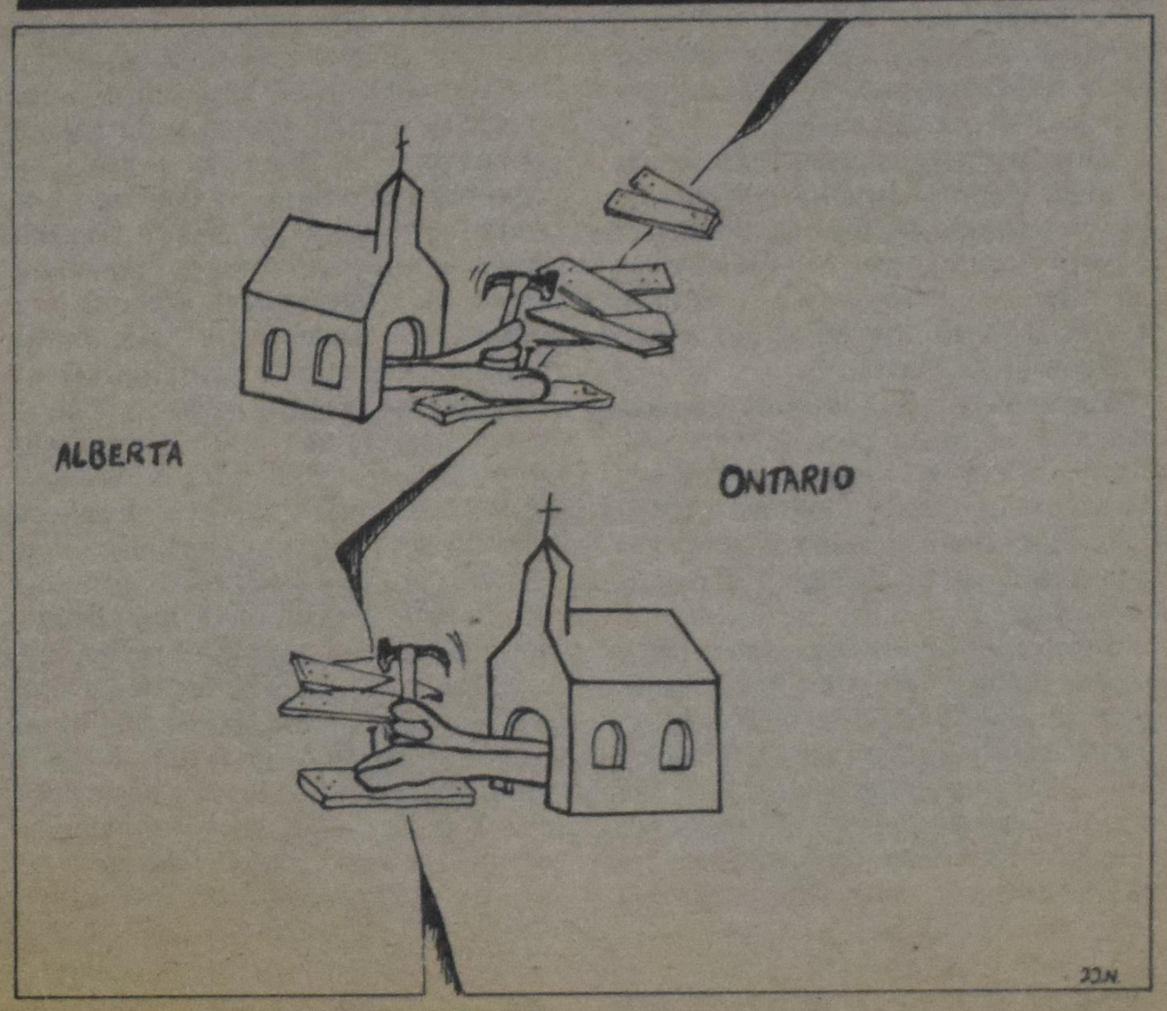
Christian counselling gains acceptance

There was a time when people shied away from professional counselling. It was often perceived as being a sign of weakness. Today, various Christian counselling services through organizations and individuals are meeting the needs of hundreds of men, women and children. Salem Christian Mental Health Association is the focus of a story by C.C. staff this week. Pictured above is counsellor John Struik who is addressing a youth group. See story on page 12.

Western separatism — non-existent within the church



by Wilma Binnema VanderSchaaf
C.C. Staff

Rumbles of western separatism seem to rise and wane with the daily tide of quarrels and contentions between the national and regional powers. Although it is safe to say that most westerners don't want to separate from Canada, everyone has now found a home for his or her particular grievance. Has this been the winter of our discontent?

Motivations for separation on the part of western separatists are more likely to be due to wealth (or greed) rather than lack of it. So says Nick Taylor, renowned federalist, and Alberta Liberal Party leader. While Quebec had a legitimate basis for separating, that is cultural and language differences, it couldn't afford to separate; it was the quick gain of wealth that awoke new separatist feelings in Alberta. In other words, Alberta can afford to talk about separatism.

There is some truth in this view but it would be difficult to apply that sentiment across the board. It cannot be said that westerners have no legitimate complaints about the type of development that has occurred in the east and the west. Western cattlemen - independent lot that they are - resent the dependency that markets and freight cost have fostered.

The hinterland, supplier of raw materials, scenerio related to western agriculture, is not an imagined one. Rose Goutbeck, a cattlewoman living about 12 miles north of Edmonton, said; "It's the freight rates that put us down." The rates discourage farmers from growing cattle here and encourage the shipment of grain and feed out east. "Also the slaughter houses have money problems - too much competition with eastern slaughter houses and eastern markets."

And why not world price for oil? MP, Doug Roche, feels that this injustice should have been corrected long ago. The years of Liberal government in Ottawa with little representation from the west has done its damage to political relations between the federal government and regional interests. Trudeau's personality and tactics have been very divisive, Roche added. Even Nick Taylor agreed with this sentiment but justified the divisive actions in terms of badly needed strong leadership on the Prime Minister's part.

Examples of unfair treatment can be found on both sides of the issue. While it is obvious that western interests have not always been treated with due respect (Maritimes have a story to tell here too) separation or threats of separation, childish cut-offs and stalemate situations are not solutions. Absolute control over resources is not an issue we can support. Interdependence, rather than a colonial type of dependency or the other extreme - self-sufficient independence, is the principle that ought to be at work in this system.

Then who is stirring up this West Fed stuff? "Oil companies," was one succinct opinion. I asked oilman Nick Taylor if he could concur with this opinion. Mr. Taylor expressed some feeling of shame for his fellow oilmen and said that, unfortunately, if not actually stirring it up they are certainly taking advantage of it. There is at least a temporary benefit in riding on the emotional waves of discontent. But if it actually came to the crunch, is separation really what the oil companies want? Lougheed would hardly be the kinder protege of oil interests compared to Lalonde.

But all this is mere speculation and frankly, mere vanity. As one person put it: Western separatism is virtually a non-existent issue in The Christian Reformed Church - as it should be." Let's hope that it is *not* a non-issue due to apathy but due to the rejection of the stakes involved.

VIEWPOINT

King Bill — the morning after

The 88-year-old mother of Ontario Premier William Davis refers to her son as King Bill. And when Bill Davis established a solid, majority government in the March 19 provincial election, she smiled and said: "I knew he'd do it."

The 44-day election campaign came and went without incident. It was low-key. The focus was on leadership. Bill Davis won and NDP leader Michael Cassidy lost. The electors gave the Conservatives 70 seats, the Liberals 34 and the NDP 21.

Beyond question, Premier Davis has demonstrated leadership ability during his terms in office. Now that he has a majority government he will be even stronger in dealing with national events such as the Constitution and the energy (oil) crisis.

Economists hailed the Conservative majority as being good for the economy, indicating that the province will be able to get back on its feet through the development of business incentives and the creation of high technology industries.

There are basically two reasons why it was unfortunate that the Liberal party did not win. Two planks in its platform were strongly embarrassed by the Reformed constituency of the province. Liberal leader Stuart Smith provided a glimmer of hope during his campaign that independent schools might get some form of funding under a Liberal government.

The Liberals also had a strong agricultural policy which reflected stewardship of farmland. Liberal candidate Elbert Van Donkersgoed of Drayton would have made an excellent Agriculture Minister in a Liberal government. He would also have been an excellent agriculture critic in the Opposition. Unfortunately he lost in his first bid for a provincial seat.

Back to the matter of school funding. Stuart Smith had this to say during his campaign. "I want to raise the possibility of offering to the people of Ontario freedom of choice in the education of their children. By that I mean the independent schools, the religious schools, the alternative schools. I think that you are well aware that there are a lot of people in Ontario that choose to send their children to schools which either teach differently, or offer a different ethical atmosphere or different religious atmosphere.

"We certainly insist that the public school system must, under any circumstances, remain strong, but we are prepared to set up a committee of the Legislature, consisting of all three parties, with instructions to take about ten months to look into the possibility of examining the financial burden which is now required to send children to an independent or alternative school, and to look into the possibility of utilizing the tax money being paid by these parents for offsetting some of the costs of the education."

It is hoped that Dr. Smith and his fellow Liberals will still push for an all-party committee of the Legislature. I am sure that such groups as the Ontario Association of Alternative and Independent Schools (OAAIS) and the Ontario Alliance of Christian Schools (District 10 of CSI) will continue to encourage the Liberals to push for the creation of such a committee.

There are, however, no promises of funding but simply promises that a Liberal government would *look at* the plight of the independent and alternative schools. Another motivating factor which may have moved Dr. Smith to say what he did is the constant complaint that the public school system is failing to provide quality education.

In his same speech in which he outlined the need for an all-party committee, he said: "It seems to me that if the public school system knew that parents had some possible choice of removing their child and putting the child into another system, I suspect the public school system, just as in business, would improve itself and be a little more responsive to the wishes of the parents and of the citizens in the area."

The Liberal party of Ontario has listened to the plight of alternative schools. MPPs are listening as well. With organized dialogue on the part of the aforementioned school associations, it will come up for discussion within the Legislature during the next four years. I am convinced that it will.

I believe that Premier Davis will provide strong leadership in matters pertaining to the general welfare of the province and the nation. I do not believe that Stuart Smith nor Michael Cassidy could have provided the leadership which is needed in these economic and constitutional times.

It must be pointed out again, I believe, that the parties' names do not reflect their policies. The Conservative party does not come out with conservative programs. The Liberal party does not mean that it is liberal in ideology or liberal in morality. The New Democratic Party, is, firstly, not a new party and secondly it is no more democratic than the other two.

We have no Christian party in Ontario or in Canada. All parties embrace some ideals which could be termed Christian. For the voter who believes that Conservative means Christian, he should look at all three party policies and then not blush when his conscience tells him to vote Liberal or NDP.

Keith Knight

OUR FAITH, OTHER FAITHS by Rev. Johan D. Tangelder

Tibet's Buddhists look for inner strength

Why has the fate of the mysterious and once-forbidden kingdom of Tibet found such a deep echo in the world? I believe that there is only one answer: it symbolizes the bastion of Eastern spirituality.

In North America many young people thirty years and younger are drawn to Oriental religions that explore inner spiritual resources through meditative techniques.

World attention has been focused on the possible return of the Dalai Lama to Tibet after 22 years of self-imposed exile. The post-Mao spirit of modernization has also affected the relationship between Peking and the Dalai Lama. For a while it seemed that he would return to his Chinese-ruled homeland. Last year when a visiting overseas Tibetan delegation sparked pro-Dalai Lama demonstrations in Lhasa, Tibet's capital city, irate Chinese officials told their guests to get packing.

In retaliation, the Dalai Lama's "cabinet" in Dharamsala, northern India, announced that detente would end and the Tibetan struggle for "freedom" resumed. Asiaweek magazine reports that two factors are behind the Dalai Lama's sudden change of heart. The outspoken Tibetan Youth Congress, for one, has apparently succeeded in pressuring the Dalai Lama to keep his distance from Peking.

"The Chinese," pronounced a recent TYC statement, "are trying to entice and lure Tibetans to return as if the Tibetan problem were merely an internal squabble." Also, the Indian Premier Indira Gandhi is said to have made clear during a meeting with the Dalai Lama that any further rapprochement moves must take Delhi's interests into consideration and not cause India embarrassment.

Tensin Gyatso is the fourteenth Dalai Lam. At the age of two, following a nation wide search, he was declared to be the reincarnation of his predecessor. The Dalai Lama is not just a spiritual leader or a holy man, but a deity.

Maclean's asked him in an interview: "Only a few people in history have been considered, in one way or another, divine. Is the role a burden or a delight?" The Dalai Lama replied: "It is very helpful. Through this role I can be of great benefit to people. For this reason I like it; I'm at home with it. It's clear that it is very helpful to people and that I have the karmic relationship to be in this role. Also, it is clear that there is a karmic relationship with the Tibetan people in particular."

The Tibetans are mired in traditions that are not just different, but grotesque by our standards. Their funeral rites are a case in point. Tibetan Buddhist teaching prohibits the digging of graves. They prefer exposure as an act of charity towards hungry animals and birds. In the Lhasa valley the custom is "heavenly burial." The dead are taken to a high mountain where professional undertakers cut up bodies, and give them to eat - morsel by morsel - to the carrion birds; particularly a kind of bearded vulture, which abounds in that valley.

Hermits, after having performed a pilgrimage, may spend the rest of their time, preaching, teaching, meditating, and pursuing various religious duties. They will also heal the sick. Healing is mainly done through the powers of the spirit, either by performing special rites and the laying on of hands, or by the preparation of healing potions or consecrated pills. Lama Anagarika Govinda says: "Healing powers are ascribed to all religious functions, and, therefore, the more saintly a man, the greater is his capacity to heal or to endow consecrated objects with beneficent forces."

Nowhere is the difference between Buddhism and Christianity more clearly seen than in prayer. A Buddhist doesn't pray to a person or to a power outside himself. He calls upon the forces that dwell within himself.

Tibet never had many Christian missionaries who spread the message of salvation. Only a few have managed to enter this hidden kingdom of spiritual darkness. The British missionary Geoffrey T. Bull was one of them. In his Tibetan Tales he relates the story of the conversion of his language teacher. After this man had received Jesus Christ as his personal Saviour and Lord, he returned home and destroyed his idols. Geoffrey Bull comments: "The proud buddhas and ferocious gods of the temple could hold him no more. He had come to Jesus."

We read about new and exciting opportunities for the Gospel in China. Will the Gospel ever come to penetrate Tibet? Let us pray that it will. All things are possible for our God.

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LETTERS

Has love for the Reformed faith vanished?

Dear Sir:
Gerald Vandezande's recent invitation to *Calvinist Contact* readers to engage in a frank and open-hearted discussion about the work of the CJL, motivated me to pick up the pen. For many there is considerable truth to the allegation that the "CJL has a tendency to lean to the left and by so doing 'turns off' a large sector of the C.R.C. community which tends to lean to the right." This "turning off" process has been taking place for some years.

The cause of this alienation does not lie in the positive Christian work the CJL is attempting to do. Many share a deep biblical concern for the weak, the oppressed, the hungry, the orphan and the widow, both at home and abroad. (How many of our people support orphans overseas?)

Many of us realize that, compared to people living in Third World countries as well as people suffering privation at home, all of us within the Christian community live in relative affluence. For it is not a question of whether or not we have a bank balance, but, more concretely, what that balance is. In terms of net worth, most if not all of us, possess more in paid-up real estate, furniture, automobiles, clothing and investments at this very moment than what people in Third World countries will be able to earn in a lifetime of hard labour. So what do we do? Personally? Politically?

Although we can and should discuss our responsibilities to suffering peoples at home and abroad, we should realize that this is not where our fundamental differences lie.

The loss of affection that many have experienced over the years for the work of the CJL comes as a result of leading figures within the CJL movement taking an unnecessarily critical stance towards Reformed people in general, and the Christian Reformed Church in particular.

All too flippantly, sight is lost of the great sacrifices made by many C.R.C. people who established and continue to maintain Christian day schools as well as various other Christian organizations including an Institute for Christian Studies.

Equally disturbing is the repeated talk about Shalom when in actual fact so little of it is practiced even on an inter-Christian organizational level let alone within the Christian Reformed Church per se.

Assisting the Dene Nation in articulating its concern and helping these people in their quest for justice is a worthy undertaking if done for the love of Jesus Christ. But to assist these people to enable them to continue "to live out their basic beliefs" is another matter. For what are the basic beliefs of the Dene Nation? Have they come to a knowledge of the Author of creation and the redemptive work of His Son, Jesus Christ?

Gerald's closing remark is both revealing and disturbing when he writes, "May our working together in faith lead to genuine peace on earth and full-fledged justice and liberty for all of God's creatures everywhere." Peace on earth and full-fledged justice. That would be wonderful! But such a notion is anything but biblical for it has lost sight of the ongoing battle between Christ and Satan. As long as Satan preys among us as a roaring lion, as long as he lives in the hearts and dominates the lives of millions of people and leads them in insurrection against the Anointed One, there will be no full-fledged justice and no true liberty.

We live in a world in which much appears to be bereft of any meaning — a world in which insanities and fears are piled upon each other like a mountain. Yet we know that Christ has been crowned with glory and that He sits in power at the right hand of God, appointing presidents and prime ministers, dictators and ayatullah's to do His will.

Today we see through a glass darkly. There is much we don't understand. We don't always have a clear manifestation of Christ's power. Yet one thing is certain: Christ reigns. And His day will come. The day of the Lord. "Then comes the end, when Christ hands over the kingdom to God the Father after He has destroyed all dominion, authority and power. For He must reign until He has put all enemies under His feet" (I Corinthians 15:24-25). Today we still witness the presence of those enemies, making genuine peace and full-fledged justice and liberty for all an ideal which will not be realized until the day of the Lord's coming in power and glory and majesty.

John Hultink,
St. Catharines, ON

Prison visitation program

Dear Sir:
It is such an infrequent occasion when I discover my brethren in the Christian Reformed tradition in error that it deserves to be marked by a letter to the editor!

In the lead article of the February 27 issue, William Vander Beek, writing about the M2/W2 program says, "Too bad that so few Reformed people volunteer, and that the program exists, as far as I know, only in B.C."

We would like your readers to know that M2/W2 is alive and well and anxious to recruit volunteers for one-to-one prison ministry in Ontario. Since 1973 our program has grown to over 150 volunteers working in over a dozen prisons, both provincial and federal.

Reformed people are playing an increasingly important part in our work, in the Toronto and St. Thomas area. We would be delighted to welcome new volunteers, particularly someone to sit on our Board of Directors.

Your readers may be interested to know that a fledgling M2/W2 program is beginning in Quebec (where it is called, H2/F2, "Homme a Homme/Femme a Femme"). In Manitoba, Open Circle provides a similar program.

If anyone is interested, we can be reached at 260 High Park Ave., Toronto, M6P 2S6, Tel. (416) 769-8510.

Harry Nigh,
Executive Director
M2/W2
Toronto, ON

EDITOR'S NOTE: A future issue of C.C. will feature the work of M2/W2.

Will Davis keep "the promise"?

Dear Sir:
Premier William Davis continues to insist on the condition that an applicant such as Toronto's Institute for Christian Studies "should request religious or theological degree designations only" if it desires the Conservative Government's support of a degree-granting charter.

I fail to understand why Mr. Davis has such difficulty recognizing: (1) that Ontario is a democratic society with a plurality of legitimate educational viewpoints, and (2) that all of these viewpoints are equally entitled to legal protection through Bill 4 and the Ontario Government's educational policy.

Why does Mr. Davis persist in opposing the right of respected alternative and independent educational institutions to offer quality programs of study and to issue *bona fide* degrees in various non-theological disciplines? How does he square this opposition with the widespread view that a government's legislation and public policy should protect all and discriminate against none?

What do Premier Davis and his Conservative colleagues mean by the commendable statement in the Ontario Government's proposed Preamble to Canada's new Constitution that we as "the diverse peoples of Canada" seek "to establish the rule of justice, to respect the dignity and worth of persons, families and communities, to protect the rights of individuals as free persons in free association, to provide the opportunity for our many cultures to flourish in mutual understanding, to honour each sex, race, colour and creed as equal"?

I have put these same questions to Mr. Davis. Naturally, I look forward to hearing from him well *before* March 19. I sincerely hope that the Premier will make a firm commitment that from now on the Ontario Government will show through its laws and policies that it indeed wants "to establish the rule of justice" in every aspect of life, including education. The day that happens will be a victory for justice in Ontario. Time will tell!

Gerald Vandezande
Toronto, ON

In praise of Dobson

Dear Sir:
The Calendar of Events in *Calvinist Contact* indicates the film series "Focus on the Family," by Dr. J.D. Dobson is shown in many communities. Recently, we had them in Chatham as well. Every week witnessed a large crowd to see these instructive films.

In 1970 Dr. Dobson came out with the book, "Dare to Discipline." At that time, not everyone was equally receptive to his approach. Many people, also leaders in the Reformed community at that time, felt that we should be easy on discipline. Today we are reaping the sad results of that philosophy, especially in society at large. Fortunately, many are seeing the need for firmness in discipline in home, school and church.

Dobson has written other very good books as well such as "Hide and Seek" and "What Wives Wish Their Husbands Knew About Women," as well as "Preparing for Adolescence."

Does one have to agree with every last thing Dobson wrote or said in the films? Of course not, but having read his books and having seen the entire film series, I take this opportunity to encourage you to see the series whenever it is shown in your area. We can only greatly benefit from it.

Ralph Koops,
Chatham, ON

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Church Page

Pastoral Pondering

Will the art of reading make a comeback?

For quite some time it looked as if the T.V. and the world of the film in general were going to push reading into the background. Even now, it is not uncommon for people visiting each other to fill virtually a whole evening with talk about film stars, soap operas, westerns, T.V. personalities and T.V. networks. I'm sometimes amazed how knowledgeable people of Reformed persuasion can be about Hollywood and its stars and stages. Where do they find the time to watch all these films?

But when I visit the bookstores in town, I am likewise amazed by the number of people that are browsing and buying books. And, I might add, it is encouraging to see many people going through the turnstyles of evangelical bookstores as well. Evidently there is a demand for good, solid reading! Not only that, but among the many books on the market there is a sizable quantum of good books. In our circles, publishing companies such as the Paideia Press and the Premier Press are coming out constantly with new titles. They wouldn't do it, if there was no market for it; but evidently there is!

We praise God for it, that there still is a desire and a hunger for a good book, for books that inform us rather than entertain, or worse, titillate the wrong impulse. I love to see it, when I walk into a home, that there is a wall lined with books, good books reflecting the taste of the reader, or even a modest bookcase with carefully selected titles that invites one to take and read. I was surprised to read in the *Calvinist Contact* that its circle of subscribers comprises 40,000 readers. I rejoiced in the increase of readers in Canada of our denominational paper, *The Banner*. What a wealth of articles can flood our homes if we open the door for it and take the trouble to take a subscription!

And there is more: For the young people there is *Insight*, with articles written in popular style, with its youthful outlook and its focus right on! *Christian Home and School* can inform you about education from a Christ-centered perspective, certainly not a luxury today. And what to say about other publications in various fields for the initiated and the interested? *The Messenger, The Missionary Monthly, Outlook, Reformed Journal, Renewal, Vanguard,* and not to forget the Calvinist Cadet *Crusader* for our boys and the *Touch* magazine for our girls. In a broader evangelical spectrum, *Christianity Today, The Evangelical Quarterly, Faith Today,* just to mention a few.

No, one cannot read everything. Once upon a time, I subscribed to about 25 papers and magazines. I had to cut it down. But when I began to cut down, I missed out on a lot of information and I did not feel so good about that.

It would be beautiful if we could fill a whole(some) evening with our visitors talking about a book we have read, an article that touched the heart-strings, insights we gained from an inspiring teacher or speaker (preacher?) or simply talk about a Bible personality, chapter, or verse. For if reading makes a comeback, reading the Bible itself, with books about the Bible, should take up the prime of our time, don't you think?

Rev. P. Van Egmond
Rehoboth Chr. Ref. Church, Toronto, ON

Music in our liturgy

In some of our churches choirs are not permitted to sing during services. A couple of our members were much perplexed recently to find themselves part of such a church and they asked me to comment.

The Chr. Ref. Church has indeed traditionally discouraged choir singing in worship services while encouraging choral singing generally. There are two reasons for its position, the Reformation principle that song is the congregation's part in the service (and originally that all congregational singing should be based on the Psalms) and secondly, the fear of unbiblical messages being introduced into our worship (the same fear that kept hymns out for so long). Later, choirs were permitted by synod if they assisted the congregation in its singing and if they sang only texts directly taken from scripture. Nevertheless, consistories were encouraged to discourage special music.

After synod approved the singing of hymns with the Psalter of 1934, choirs did much more singing in our churches. But the fear remains, confirmed by developments in some other denominations, that the congregation may cease to sing and that music may become time out from our worship of God for a bit of entertainment and time in for false teaching to enter our services. Several suggestions were made at the Liturgical Conference of 1979 as to the place of such special music in our worship, which I'll mention another time. Can you think of any?

Rev. J.M.V. Koole
Ebenezer Chr. Ref. Church, Trenton, ON

Rev. Jung reports from BC

January was a new beginning. We formed a steering committee composed of eight members: Ang, Lim, King, Hol, Hess, Bouman, Slaney and I. Half of them are Chinese and the other half are Canadians. The first resolution is that we shall have offering collection starting next month. Mr. Lim will be responsible for counting the money with the ushers and giving it to Mr. Ang who will succeed Mr. Slaney as our treasurer. Mr. King and Mr. Ang will be helping to distribute the elements when we observe communion. Every second Sunday of even months we shall celebrate communion.

We have two new families coming regularly this month, the Kings and the Yaus. One single lady who arrived from China two months ago also attends our worship services and Bible studies regularly. Her husband who was a medical doctor, died during the Cultural Revolution. She is a Christian and remains faithful to our Lord.

In Abbotsford we also have new families coming to our worship services. Some of them are new refugees and others are local Chinese residents. The Second Chr. Ref. Church of Abbotsford sent a call letter to Rev. Peter Yang.

Richmond (BC)
Chr. Ref. Church

Prize winner!

The office of World Missions had invited the youth of our denomination to a contest to make a poster for World Mission's work. There were 264 entries and 2 winners. The criteria were: artistic quality, mission theme and originality.

Stan Speerstra won second prize and was awarded $10.00 for his entry. But more important than winning is the praise to God who has given Stan such fine talents and the willingness to put up such a fine effort. On a Xerox copy you may see the idea. Too bad

Press Parade

the colours don't show. Congratulations! Keep it up Stan!

Westmount Chr. Ref. Church
Strathroy, ON

Witness in Sierra Leone

Dear friends in Thunder Bay: We have been in Sierra Leone now since December 18th. So many things have happened that I believe it will take us some time to absorb them all. Our home is in a small village about 200 miles from the capital city of Freetown. The trip takes 8-10 hours depending on the season. Now we are in the dry season and the roads are passable and certainly not much more. You simply cannot believe how rough they are. There are spots where our 4-wheel drive low range has to struggle to make it. Rocks of all sizes compete with each other to ruin our tires, some bridges are out so we must drive through the streams, some bridges have only two palm logs left and one wonders if they will crack halfway across. I hope some of you will pay us a visit one day and see this country for yourself.

The Koranko people with whom we live in our town (it is called Foria) are quite friendly and happy to have us as their guests. There is a mosque in town just down the road from our front porch, but there is as yet no church. Sundays are just another day to go to the farm or sell a few small items in front of the houses on our street. The other couple from CRWRC in our village (Meyers) join us in a small informal worship service together with our children (8 of us in all) in the evening. Our dependence on God's grace is real and he does give strength.

We hope to begin telling the stories of scripture to our neighbours as we gain proficiency in the Koranko language. I have spent some time talking to the Muslim teacher. He is happy to have other "believers" in town.

The Korankos who are not muslim have a strong fear of the malevolent spirit world. A few days ago, they had a ceremony to ward off the bush devils. I hope to learn more of how they think and why they fear, so that the words of Isaiah 58:6 can someday be a reality among these people. May God use us all to "untie the cords of the yoke and set the oppressed free." Your fellow workers, the Kortenhovens.

First Chr. Ref. Church,
Thunder Bay, ON

Pastor's educational retreat

The pastors and wives classis retreat was a great success. It lasted from Monday noon till Wednesday noon bringing us back to Chatham last Wednesday evening with new zeal and enthusiasm. Dr. David Engelhard, O.T. Professor at Calvin Seminary led us through a study of the prophecies of Ezekiel. The professor worked within that historic redemptive line which we find throughout the entire scriptures. It was a good presentation.

On Tuesday evening within a worship setting, the professor preached a sermon on one of the Ezekiel passages. The rest of that evening was spent discussing worship and was introduced by Rev. M.N. Greidanus of First London. He has done a fair bit of study in liturgy and stressed that all of the service is important.

Once again it was too bad that the attendance was not as good as it could be but that's just how it is. Some twenty people were there.

Grace Chr. Ref. Church,
Chatham, ON

Church News

Ministers released

While in session March 2 and 3, Classis Alberta South, with the concurrence of the synodical deputies from Classes Alberta North, British Columbia, and Columbia, completely and honourably released the reverends Edgar Holkeboer and John Versfelt from their ministerial offices according to Article 17c of the Church Order. May the King of the Church bless and establish these brothers in their respective vocations, may His body be upbuilt by this action, and may His Name be praised and glorified.

Stan Drenth,
stated clerk

Easter Cantata

at

Christian Reformed Church, Collingwood, Ontario

by

Orangeville Choir "Jublato Deo"

Sunday, April 26, 1981, 7 p.m.

Sermon by Rev. L. T. Schalkwyk on "Behold Your King"

Orthodox Christian Reformed Church
Sunday worship service
at Orange Hall,
Maitland St. North.
Minister.
Rev. Cornelis Bronsveld
10 a.m. worship service
2:30 p.m. worship service
★ ★ ★

LETTERS

Opposed to "third option"

Dear Sir:
Regarding the editorial in C.C. of February 27, 1981, entitled "The Third option for women deacons" advising Synod to leave the decision of opening the office of deacon to women up to each congregation.

Letting everyone do what is good in his own eyes is a call for disunity. Is there no love for the church?

Our environment in a spiritual sense is a harsh one. It influences our thinking and actions. Humanistic thinking is taking its toll. We talk a great deal about love, but so does the world. Even revolutions speak of a brotherly love void of obedience to authority. An example is the French Revolution: "Ni Dieu, ni maitre."

The Scriptures stress obedience (2 Thess. 1:8,9). A different kind of love is the result of a relationship with God, one that seeks to do His will. True love and obedience go hand in hand.

In conclusion, we hope and pray that Synod will promote unity and not disunity. Unity will be promoted if Synod truly seeks to serve the Church, the body of Christ and the King of the church. Synod will do so if she searches the Scriptures regarding the will of God and gives biblical grounds for decisions taken.

J.E. van Veen,
Windsor, ON

A spoke in the wheel

Dear Sir:
In reply to Warren DeBoer's letter in Calvinist Contact of March 6, 1981, it saddened me to read the comments made about Christian Education.

First of all, I wonder what Mr. DeBoer defines as "Christian education." You refer to it as "institutions" forgetting perhaps that "the Church" is also an institution. It is my understanding that the "Church" is the hub (so to speak) of a wheel and all the organizations or institutions which stem from the church can be referred to as the spokes. In this way if a spoke is missing, it makes the wheel incomplete. Therefore, how can the church not include Christian education or any other aspect of life in its preaching when proclaiming God's Word. This is furthering God's Kingdom, not our own. How can we deny our children a Christ-centred education when the world has made man the centre of the universe.

As far as your comment about issues on Christian education doing harm to the Christian Reformed Church, I think we need to re-evaluate what it means to be "Reformed."

Rita Beerda,
Dorchester, ON

From the Birds of the south

Dear Sir:
A few years ago, when we moved to Costa Rica (bag, baggage, pets, grandmother, teenagers and all), I promised to write you about our adventures. But I have been so busy living, I haven't had time!

However, today, while listening to the news ... gloom, unemployment, energy crises, wars ... it occurred to me your readers might enjoy the Saga of the Birds. So, here I am, pen in hand.

Just like Columbus, we have "discovered" South America. We are now in Colombia (a democratic republic, known for its respect of human rights) where, for the first time in many years, we can walk the streets with little fear, while enjoying a cost of living among the lowest in this hemisphere.

It all began when we found a lovely, old coconut plantation on the Caribbean Sea. And, to complete its unique setting, when we looked away from the Sea we saw, towering over everything, 19,000 feet high and snow-capped the year 'round, majestic Mount Colombus. We knew instantly ... we were home!

It may be hard to believe ... hundreds of waving, green palms, blue sky and sea pounding surf, golden sand, snow-capped (and skiable) peaks ... but it is all here, on the Pan American Highway near Santa Marta, the oldest (456 years) city in all of the Americas.

So, we have a new love: our beach and home in Colombia. We feel we have found something excitingly different and, being human, we have to share it. (We are in retirement, have dared to dream, and are making it come true. Sometimes difficult ... but never boring!) You may, if you wish, write us by international air mail (35 cents per half-ounce) at P.O. Box 5222, Santa Marta, Colombia. It may take a little while, but we promise to answer each and every letter.

Now, from beautiful Santa Marta, we wish you salud (health), dinero (wealth) and much amor (love)!

Juanita Bird
(Mrs. Lewis Bird)
Colombia

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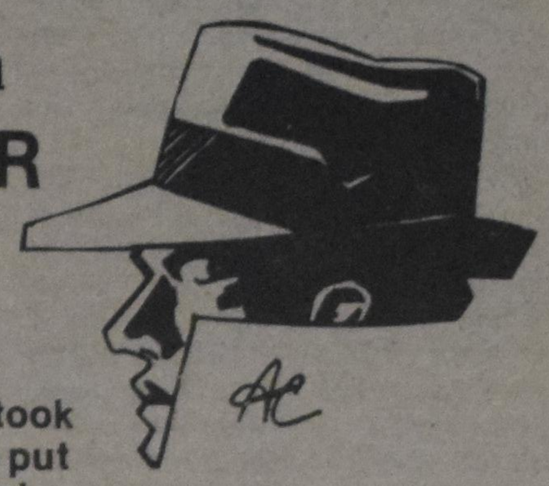

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THE AMSTERDAM CONNECTION

Small Talk

When our two older daughters first were married, within a few months of each other, I was beset by guilt feelings for the longest time. I became convinced that I had failed to impress them as a homemaker. My life as a walking issue of *Good Housekeeping* had been a waste. Was there any evidence that they had been inspired by my shining example? Not much, as I saw it.

When I came for my first visit I dismissed the slightly disarrayed look of their households as unsettled and generously allowed them more time for the finishing touches after moving in. But on my second visit I couldn't really ignore the fine layer of dust on the baseboards any more and after yet another, well in advance announced visit, I began to worry.

I suffered in silence, knowing that no other mother in my crowd would have failed as I had. Where did I go wrong? In my desperation I started to give unasked for advice and to drop subtle and not so subtle hints. It all fell on uninterested ears.

Whenever they came to see me I made sure they'd notice my freshly polished silver and clean, fluffy towels. They were not impressed. Until one day my best friend came out of the closet and confided that her daughter's teatowels weren't half as bright as she would like to see them. And did I know that Lucy down the street wasn't too happy about her daughter's windows? It seemed she only cleaned them once a year even though Lucy herself had always done them twice so you'd think the girl would know better.

What a relief! Apparently my daughters weren't such a big exception after all. Perhaps they were just going through a stage, as when they had the giggles at 13.

Encouraged, I finally allowed them the more benevolent comparison with myself as a new bride instead of a 25-year dustpan veteran.

I relaxed and even started to see some positive aspects of their mode of housekeeping. For one thing, they were terrific cooks and very hospitable too. Then, after a few years and one or two babies, a funny thing happened. First the one, and later the other, actually asked me for advice and oh yes, could I recommend a good laundry detergent?

I mellowed to the point that I began to grudgingly appreciate their philosophy that a merely tidy house is to be preferred to the spotless variety if it means you can take your little one to the library or spend some time with a lonely old soul.

As time went by I had to credit those wonderful girls with many more Brownie points. One at least for being true to themselves.

Sheepishly and somewhat belatedly I decided to mind my own business. And so our younger daughters own their freedom from a mother's interference in their housekeeping habits to their older sisters.

Now I know better than to expect perfection right from day one, if indeed I expect it at all. Life continues to be a learning experience if we let it. Our children, in spite of much defiant evidence to the contrary, do practice many parental preachings. It's an amazing but universal and satisfying truth. In turn, they educate us in various ways just as they will learn from their offspring, if they are wise.

Lynn Miller

PASTORAL COUNSELING

By Rev. Ralph Heynen

Health and wholeness

I like the passage in scripture where John, in his third letter, writes to his friend Gaius, and says, "That it may be well with you, that you may be in health, even as your soul prospers." There is another translation which says: "Dear Friend, I pray that you may enjoy health and that all may be well with you, even as your soul is getting along well." I wonder how we would fare if we were wished that our physical health, our business, or our work would be in the same shape as our spiritual health. We tend to separate the ideas of health of the body and spiritual health - material blessings and spiritual blessings.

Many people demand separation of church and state. Hospitals and schools should be kept separate from the religious phases of life. There are reasons for this. But it can be carried too far. Some of us, as Christians, do the same thing. On Sundays we may do things quite different from the other six days of the week. Our business life may be quite different from our life in the church. In psychology you talk about this as a defense reaction and it is called compartmentalization. That can be a very dangerous thing emotionally. A person can become a Dr. Jekyll and Mr. Hyde. On the one hand is a person who helps humanity and on the other hand a person who harms humanity.

We ought to be careful that we don't separate our lives, but think of it as a whole. If we are told that we should be in health, even as our soul prospers, that doesn't mean that if you're sick, or if you're struggling financially, that this is a sign of spiritual poverty. It could be, but not necessarily. Troubles are a part of God's testing process to bring out the genuineness of our faith. If a man suffers, and suffers as a Christian, then this is a testing program and will serve towards growth and development in spiritual life.

God told us that we will not be immune to dark days or to pain and suffering just because we're Christians. But He does stress in the Bible that there is need for an organic unity within man. We are bound together - soul, mind, body, emotions, relationships with others, all in one inner unity. Our minds are influenced by our bodies; our emotions will affect our physical health.

People can worry themselves sick. It has been said that the relationship between spiritual, emotional and physical conditions are so close that they tend to catch each other's diseases. The illnesses that you find within the one can also spill over into the other areas of life. If you become angry, that's not just simply an emotion that you have. There's something spiritual in it, too. If there is jealousy in your life, that's not just simply a bad habit, but there's also a spiritual factor in it. If you worry too much, isn't that a sign that you don't have the kind of trust that you ought to have? Or if you live constantly in fear, this can show that you're not really relying on God the way you ought to.

You can't separate life into little segments. People have tried this. There were people who stressed "other worldliness" and separated themselves from society, lived by themselves, or lived in very small groups where there was a very strict discipline. This was supposed to be more pious than going out to plow a field or raising a crop of corn.

There are those who consider celibacy something more spiritual than marriage. They consider meditation and prayer to be more important than work or family. For them, worship is more spiritual than daily occupation. But history has proved that this approach is wrong. You can't insulate yourself from the world - or from evil. People who lived in monasteries found that the temptations were there also. Many of the writings that came from the monasteries were an indication of tremendous struggles with inner urges within their hearts.

We also have this in the world today. There is some talk about "other worldliness." I like the song: This World is Not My Home - but there is something about it that isn't healthy. After all, this is our home, at least for the time being. We're looking for something greater, something higher, something better, but at the same time we have to face the world of today. People talk about their faith. They go to church, they read their Bibles, they pray, and they do marvelous things. We need the church and the church needs us. But the question is, "How do we translate this faith into our everyday life?"

A Christian lives and dies by what goes on in his heart as a believer. Not just for an hour a week, but when we eat, as we work, while we study, in our dreams, when we love, when we go through illness. Living our faith constantly creates a sense of wholeness and this is what John refers to as he writes to his friend. God carries out His work in our inner lives. The life and health of the soul will be reflected in our lives. The phoniness will come out, too. Our hypocrisy - if we don't practice what we preach, if we don't live what we proclaim. Our life has to be a harmonious unit.

There are two ways in which people try to harmonize their lives. First, by holding to their faith. There is a danger today of bending our faith to fit the pattern of living that we want, and this broadens our consciences.

We may say: I know that my parents didn't think that this was the right thing to do, but I don't see anything wrong with it. The church used to frown on any form of sexual permissiveness. It dealt with such things firmly. Today we've become accustomed to hearing - even within the church - about couples that are separated, or filing for divorce. Parents will say: Well, my daughter is a born-again Christian, and she loves the Lord, but she is living with a boyfriend and there just isn't much you can do about it, you know!

Sometimes people will say: You know, the real sin is not in the divorce, the real sin is in the way these two people were living together and constantly fighting and quarreling. Well, if you want to carry that thing through, of course, you could say that the real sin is not the divorce - but the fact that the two people got married in the first place! That's stretching the point pretty far!

There is another way in which we tend to harmonize our faith with our lives. We test the "isms" of the world by the way people live. For example, we test communism by what it does in the lives of people. Or if a man has an invention and he says that this car will go 80 miles per galion, we say: Let's see it! Or if a man has a medicine that he says will cure illnesses, people will say: Show us some cases, that we may believe in it!

We ought to work for this sense of unity. We ought to work towards a kind of wholeness. I like that song that Doug Oldham sings so beautifully - He Touched Me ... Oh, He touched me. And Oh, the joy that floods my soul ... He touched me ... and made me whole! That's the kind of unity we need in our lives. We must live in the spirit of Christ. That's putting your faith into action. We trust you can do this in your life.

Thought for the week:

The real victory over worry is the victory over ourselves. And we win this at the feet of the One who never worried, even though He bore a heavy load. He walked among the lilies of the field and He said: Will He not much more clothe you? He saw the birds in their flight and said: Are you not of much more value than they? There is victory in the surrendered life. I hope you can find it.

The Adventures of the Jolly Baker

by W.G. Vandehulst

153. The King was growing increasingly jolly. "Let the feast which was so rudely broken up by the exploding raisin bun continue," he said. "Baker Bumble will sit beside me at the table. Bring all the cooks into the hall so that he can point out the evil doctor."

A little later the jolly baker was sitting at the royal table beside the mighty King of the North. He had the appetite of three men, because he hadn't been able to eat in the spooky lab. Now that he no longer had to play the role of doctor, he suddenly realized how hungry he was. But he had to eat with elegant manners and take tiny bites, for he was sitting right beside the King. And what about his wife? Where was she? He was afraid to ask.

154. "Your Majesty, all the arrested kitchen personnel are outside the door," reported a chamberlain.

"Bring them in and march them past one at a time. Baker Bumble, you point out the man who cheated you and your wife and who made the bun that bowled me over. Don't let him get away."

"Right, your Majesty. I could pick him out of a crowd of a thousand bakers and doctors—that evil hooknose!"

When he heard noises at the entrance, Baker Bumble stood up behind the table and prepared to look sharply. At last he'd catch that swindler, that thief. But Bumble was almost afraid to face the man.

155. The cooks and kitchen helpers were marched into the hall. They formed a long procession: tall ones, short ones, bashful ones and proud ones, burly, strong ones and slight, frail ones, skinny ones and fat ones. But none was so fat as Baker Bumble.

Bumble kept a sharp lookout. He leaned forward over the table to see better. Slowly the men passed by. Bumble hardly looked at the broad, fat and strong ones. He was watching for a tall, skinny man with a hook nose. As the last one marched by, Baker Bumble wrung his hands and shook his head. The evil doctor wasn't among them.

156. "Then that charlatan must be in the dungeon," said the King. "Perhaps he made himself fat by putting on lots of clothes when he brought me the buns. I didn't take a close look at him. All I looked at was that beautiful bun on top of the heap. That awful bun!

"Bring that scoundrel from the dungeon!" commanded the King.

Soon the kitchen helper was brought up from his cell and led into the hall. But he really was as fat as he looked. He even looked a little like Baker Bumble, although he was younger and had curly hair.

"No," said Baker Bumble, "that isn't the evil doctor."

The King scowled. He thought, "No, this is no skinny hooknose. Has this baker been putting me on with all his far-fetched stories?"

157. The poor kitchen helper stood before the King, frightened, dispirited, and bashful. When the King asked him, "Are you a miracle doctor?" he became even more frightened. "N-n-no, your M-m-majesty," he stammered.

No one in the hall recognized him; he had been hired only recently to wash dishes.

"Then who are you? Are you a baker? Did you make that exploding raisin bun? Speak up!"

"N-n-no, I d-d-didn't. I-I-I only d-d-did—".

The King grew impatient listening to his stammering. He called forward one of the chamberlains. It was the gold cap who had made life miserable for Bumble. The King told him, "This man is frightened here in this hall. Take him to a room and give him time to tell his story."

158. The feast went on. Baker Bumble ate and ate. What a relief to be a baker again instead of a doctor! If his wife could only see him now. Where could she be?

At last the gold cap returned, followed by the kitchen helper.

"Well, what did he tell you?" asked the King eagerly.

"He says that the skinny baker put the triple-crowned hat on his head, shoved the tray of raisin buns in his hands and sent him into the hall because the baker himself was crippled by corns."

"What a liar!" cried Bumble. "He didn't have corns. He could run like a deer."

159. "The prisoner also told me that when he was thrown into the dungeon, he was set upon by a witch, who threw her arms around his neck, choking him and screaching, 'Henry, Henry, my dear Henry, it's me Prunella!' "

"Wh-what?" cried Bumble. "Did you say Prunella?" He leaped to his feet behind the table; he almost jumped over it. "A witch you say? And she cried, 'Henry, my dear Henry?' That must be my wife. How dare you call that fine, noble woman a witch! It's an outrage! And how did she end up in the dungeon? What—"

"Silence, Bumble!" commanded the King. "Sit down. I'll sort this out."

160. The Chief Chamberlain stepped forward. "Your Majesty, yesterday one of the lackeys arrested a woman who insulted your coat-of-arms by straightening it."

"See? That has to be my wife!" cried Bumble.

The King smiled, nodding. "Yes, you're right."

The Chief Chamberlain went on: "But I didn't know he had thrown her into the dungeon, your Majesty. I only wished to have her held until you could pronounce sentence."

"Fetch the woman from the dungeon," ordered the King. "Bring her to her own room. We'll get to the bottom of this tomorrow."

"Oh my!" sighed Baker Bumble. "My, my!"

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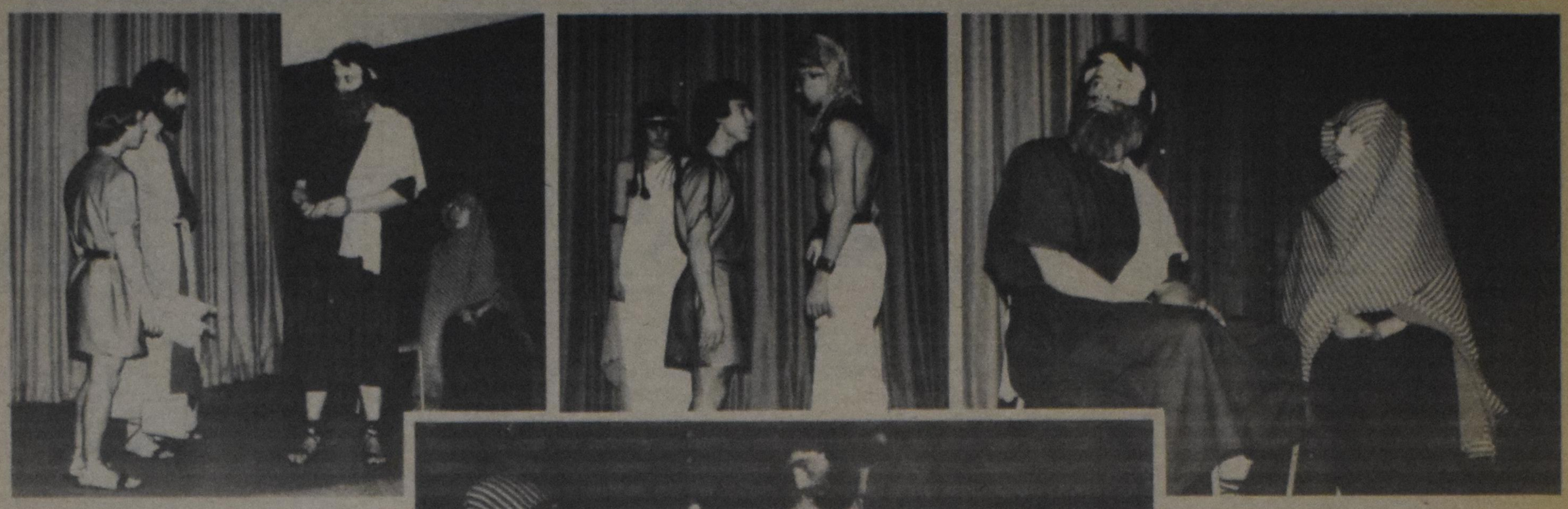

Top left: Rameses, Aaron, Moses, Miriam; top centre: Anath, Pharaoh's sister; Rameses, Pharaoh's son; Seti the Second, Pharaoh; top right: Moses and Miriam; centre: Miriam; Shendi, Miriam's son; Aaron.

"The Firstborn"

The King's Servants present "The Firstborn"

by Wilma Binnema
Vander Schaaf
C.C. Staff

The King's Servants performed the play, "The Firstborn" written by Christopher Fry, here in Edmonton as well as other centres in Alberta and B.C.

Christopher Fry, a contemporary (born in 1907) British playwright, based the play on the story of Moses; particularly on the struggles and plagues that led up to the exodus of the Israelites.

Although the setting of the play is historical, the message is contemporary. The importance of justice and obedience overrule favouritism, compromise and even friendship. The deliverance of the Israelites could not wait for Pharaoh's abdication to a more humane heir. The urgency of their cause, the many years of grave injustice and oppression called for God's intervention. The interventions were the plagues and the strongly worded messages of Moses.

A complexity of issues were brought out in the play. Rameses, the son of Pharaoh, befriended Moses and to some extent his cause. The division among the Israelites themselves; promotion of Moses' nephew to supervise (and whip) his own people for his own betterment was probably not a unique case. Divide and conquer tactics were not, and are not new. The issues were not simple, not black and white and brought out the truth that man is indeed frail and inclined to disobedience and selfishness.

Props were very limited: no sets, only a chair and a bench, leaving the rest to the imagination. Costumes were elaborate and after some research were probably historically accurate. The lack of props and the well-designed costumes made an interesting combination which could have been enhanced even more with effective lighting (had lighting been available).

Given, an amateur player, the acting was fair to good and generally brought the message across very well.

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Chronological Bible

CLEVELAND, TN (EP) — Religion instructor Jerome Boone and publisher E. E. Gaddy have completed a year-long project that began when the Lee College instructor undertook the editing of the Holy Bible into chronological order. As a result of that project, readers will now be able to read *The New Chronological Bible* text in the order in which the events occurred. Editor Boone explained that his edition "integrates the biblical books into one continuous narrative which places each book into its actual historical setting and harmonizes the text when more than one biblical book deals with the same event."

Church Order: Deacons as members of the consistory

by Carl Tuyl

First of an occasional series of articles on the Church Order.

When Dr. Abraham Kuyper begins to speak about church government in his Locus De Ecclesia there are a few concerns which he expresses and discusses at the very outset. One of these concerns is about the equality of offices in the church. Kuyper states: "Discrimination of higher and lower rank cannot exist among office bearers, only a difference in task and calling."

I will address myself to this subject because the mistaken notion that the office of elder is "higher" than that of the deacon stubbornly persists among us, fostered as it is by the decisions of major assemblies.

Article 35 of the Church Order simply states: "In every church there shall be a consistory composed of the office bearers. The consistory is responsible for the general government of the church." It is true that the following sub-sections of that article allow for a division of tasks, but that is only an option of operational arrangement. The Church Order in article 35 accepts and expresses the principle that to the consistory the government of the church is entrusted, and that there shall be no discrimination between elders and deacons with respect to that task of governing the church.

This becomes abundantly clear from the commentary on this article by Van Dellen and Monsma: "From the foregoing it will be clear that when the deacons are part of the consistory they should be considered to be full-fledged consistory members. They have a voice and vote in all matters which pertain to the government of the church, even as the elders under these circumstances have a voice and vote in all matters regarding the church's work of mercy. To deny the deacons a right to vote in cases of discipline, for instance, would be contrary to the Church Order and the duties which have been imposed on them by local arrangement."

The same principle underlies also article XXX of the Belgic Confession where we read: "We believe that this true Church must be governed by that spiritual polity which our Lord has taught us in His Word: namely, that there must be ministers or pastors to preach the Word of God and to administer the sacraments; also elders and deacons, who, together with the pastors form the council of the Church ..." The rest of the article makes it clear that the confession understands that to this council the whole of church government is committed. No trace of inequality between these two offices can be found in our confession.

From somewhere, however, and probably largely from the optional division of labour, offered only as a possibility in article 35 of the Church Order, the notion has arisen, and is defended by many, especially in the formation of our major assemblies, that deacons are not allowed to exercise their office in the spiritual government of the church in general, and in the supervision and discipline of the local congregations in particular. In many consistories deacons are excluded from partaking in the government of the congregation, not by reason of a voluntarily accepted division of labour according to subsections b. and c. of article 35 of the Church Order, but by some imagined principle which to add insult to injury is even upheld by our major assemblies.

When the Synod of 1978 stipulated "that the work of women as deacons is to be distinguished from that of the elders" (Acts of Synod, 1978, p. 105) it not only committed an unwarranted intrusion into the autonomy of the local congregation, it also underscored between the lines of its decision that illusory and assumed principle that deacons could be excluded from participation in the supervision and discipline of the congregation.

It is a fact, however, that our Church Order does not allow for a sort of second-rate deaconal office bearer who would have to be excluded for any church governmental functions. When Synod stipulated that "the work of women as deacons is to be distinguished from that of the elders" it decreed dictatorially that consistories *should* follow the operational arrangement which in article 35 of the Church Order is offered as a possibility or option for local consistories. If that is not hierarchism, what is?

The Bible certainly does not teach us any inequality between the offices. The Scripture simply bundles all service of office bearers into the package of deaconal service (Acts 6:4; 20:24; I Tim. 1:12). If any emphasis is noticeable at all in Scripture it is the emphasis on the deaconal character of all offices. Scripture testifies that all offices are deaconal in nature.

The Church Order itself is largely guilty of contributing to the confusion. It states firmly in article 35 that with respect to the general government of the church there shall be no discrimination between elders and deacons, and also firmly holding to the presbyterian principle of "par in parem non habet imperium" it says in article 95: "no office bearer shall lord it over another office bearer," but it then proceeds in article 40 where delegation to Classis - and of course indirectly to Synod - is discussed, to betray the principle of equality among office bearers by simply with one stroke of the pen eliminating deacons from delegation to all major assemblies.

The history of our discussions at major assemblies has been marked and marred with a prolonged outcry from the supposedly autonomous minor assemblies against this violation of Scriptural and confessional principle of equality between the offices. The matter was brought before many Synods, most recently by Classis Muskegon in 1981.

Alas, so deeply has the unbiblical and unreformed practice of excluding deacons from church governmental functions been ingrained, so totally have major assemblies failed to recognize and acknowledge the wishes of minor assemblies, that all efforts up till now have been in vain.

In as much as we in theory accept the principle of the equality of the offices, we certainly have not put it into the actual practice of our denomination. The concern of Dr. Kuyper, stated at the outset of this article, still awaits its ever more urgent solution.

Go to college for a job

by Sidney DeWaal

Dr. Dr Waal is President of The King's College, Edmonton, AB.

Finally, the word is out. Young people who go to university college have a better chance at a better job than those who enter the work force right after high school or vocational school.

A new survey by Statistics Canada I came across in the University of Alberta *Gateway* shows that university and liberal arts college graduates suffer less unemployment and earn better salaries than most community college or vocational school graduates. It is true that those who specialized in Business, Computer Science, or other technological tasks do not have to search for a job as long as people who have a general Arts and Science degree. But even the liberal arts generalists, in the end, do better in job satisfaction and earnings.

What people are saying

Edward Harvey, an education and job forecaster for the Ontario Institute for Studies in Education, observes: "The message is clear — the more education you've got, the better your chances of success." He continues, "Because the job market has tightened, it may be even more important to have a university (college) education today than it was 10 years ago." He explains that employers in general seem to be putting a lot of value on the university or college degree. "It's hard to think of an occupational field where the educational requirements are not being upgraded," he concludes.

Wayne Gartley, Executive Director of the University and College Placement Centre, emphasizes the same point, "All statistics still show a university (college) education is the best way to get into the employment market and to have a good career." The latest unemployment figures tell the story that among university (college) graduates the unemployment rate stood at 2.8 percent, compared to 4.3 percent among community college or vocational school graduates and 8.2 percent for high school graduates.

"The myth of the unemployed university (college) graduate has been exploded," says Will Sayer, Information Director for the Council of Ontario Universities. "It may take the general degree holders longer to get there, but they are getting the jobs." University and college officials are encouraged by the low unemployment rate for graduates. They warn, though, that this year's Arts and Science graduates should not expect to step into a job without a lot of searching. Many may have to settle for jobs they think are beneath them. But statistics indicate that through promotions and job switches they will eventually make their way up the career ladder.

Wayne Gartley also stresses that it may take a while to find the right job. He challenges graduates to use their training for other than the usual jobs they consider. He says, "Look at the many options in today's job market." Other experts say that you should not plan your career strictly on the basis of what jobs look good at the moment. All that can change by the time you graduate.

Dr. Arthur Kruger, Dean of Arts and Science at the University of Toronto, worries that too many students are shifting out of the Humanities into areas like Computer Science, Economics and Commerce — areas where the job market is brighter. He makes a very important point, "I'm very worried we're turning out large numbers of people who are technically trained, and less and less people with a broad liberal (arts) training and exposure to the Humanities." He further explains, "It's partly industry's fault. There's an assumption that a business major is better suited for a business position than a philosophy major. And it may not be true. The philosophy major has been taught to think clearly, how to put his thoughts on paper. You may have to invest a few bucks training him or her in marketing, but I think we would have a healthier society for it."

Some reflections

Christian young people considering university or a liberal arts college don't have to buy the pragmatic philosophy of the experts I quoted to get the point they made. It has been shown that the notion that a college graduate from any of our Christian colleges is at a disadvantage in the job market is wrong.

Many potential college students have decided not to attend college, "because a B.A. degree won't buy the groceries." The idea that a university college degree is a worthless sheepskin found support in the seventies when it seemed that graduates did not automatically find a job as was the case in the sixties. But in the sixties, jobs were readily available not because people had degrees, but because there was a need for workers in an exploding economy. When in the seventies the economy returned to normal, university and college graduates made the shocking discovery that they had to scramble for jobs. The word got around that a degree was no longer an automatic passport to employment. This led to the big switch to vocational and community colleges. Now the myth has been exploded. University college graduates do have a better opportunity in the world of work.

Let me make it very clear that not every young man or woman should go to a university or college. Many of our young people have been gifted to benefit from training in a trade school or a job-oriented community college. My concern is that too many of our high school graduates have avoided university or college on the basis of wrong information.

In our community we have always valued a strong Christian liberal arts education. But hun-

Continued on page 11

ONTARIO '81

Campaign notebook

by Ben Vandezande
Politics editor

During the Ontario provincial election campaign I was privileged to work part-time for OAAIS to help organize a push for educational justice. This work not only brought me into contact with many people, but also gave me a glimpse of the workings of the political parties.

I thought it might be useful to share a few random thoughts on several different situations I encountered. I share them to stimulate some thinking.

★ ★ ★

Christians of Reformed persuasion are becoming more involved in politics. In our circles we are accustomed to having political discussions based on carefully defined principles.

Unfortunately there are very few chances in the current style of campaigning to do such sober reflecting. Image politics have taken over centre stage. We find ourselves having to address not only the platforms but even the way elections are conducted.

Perhaps we will need to learn how to translate these discussions into more understandable terms for the media and the general public.

★ ★ ★

In the absence of clear-cut choices among the parties, we had to make the best choices we could from among the local candidates. Several people I talked with made up their mind by looking for the best combination of the following: a) a candidate who spoke from principle; b) a candidate whose principles came close to ours; and c) a candidate willing to speak his mind to his constituents, if necessary over against his party.

Such a vote is not a comfortable choice, but it is the most positive action many people could muster.

★ ★ ★

It is interesting to note that some Christians of evangelical and Reformed persuasion found their political involvement best expressed by a loose coalition of groups such as Right to Life, and Renaissance. Several leaders of these groups met with Mr. Davis' assistants to express displeasure over some Conservative policies.

The bottom line of their plea was for Mr. Davis to change his position on a few issues so that Christians could continue to vote Conservative. While political action should be welcome among us, we should look at the pros and cons of such involvement as honestly as we caution against socialism.

★ ★ ★

Elections can be nightmares, but they can also make people into dreamers. Several people expressed the feeling that the time was ripening for a more formal Christian political action during elections i.e.) run candidates. Perhaps they are right.

Let's remember one thing from the outset: politics is a matter of organizations not individuals. More formal political action requires a regular body of people active before and after elections as well. Political action must come from you and I, not a central group who will do our political witnessing *for* us. It must be *our* witness. For that to happen we must act on our own responsibility as citizens. Only then will we see a true witness of a grassroots, biblically-rooted organization.

Newslight

"The Zacchaeus Connection"

As economic times get tougher, it becomes more essential to speak up against injustice in the world and in our own community. Many Christians now realize this responsibility and are opening their ears to the call of the needy. And that's good. The Bible clearly speaks of God defending the poor.

When talking about the oppressed, we rightly condemn the heartless way the rich use the poor. In so doing, however, we may not ignore the fact that the rich are oppressed too.

Ecclesiastes says, "If you love money, you will never be satisfied. If you long to be rich, you will never get all you want. It is useless. The richer you are, the more mouths you have to feed. All you gain is the knowledge that you are rich."

Jesus put these words sharply into focus when he went out of his way to see Zacchaeus. We all know the story. Zacchaeus was making a killing living off the profits he made collecting taxes for the Roman Empire. He was clearly a member of the "rich and powerful" class. Yet Jesus had compassion on him, in spite of his unjust practices.

On the surface, Zacchaeus had it made. By most standards he was happy. He had power and wealth and yet he was a living example of never being satisfied. Zacchaeus needed more than an advocate of the poor Roman citizenry to tell him he was an oppressor; that his taxes put a stranglehold on their lives. Zacchaeus needed someone to have compassion on him because he was oppressed as well.

Granted, Zacchaeus was not as powerless as those he oppressed. He chose his line of work while the citizens did not choose to pay double taxes. Nor did he lack any material comforts. In spite of these things Zacchaeus was also trapped. Jesus recognizes this, and yet was not silent about the injustice of his actions. When Zacchaeus had finished having dinner with Jesus he gave back to the people four times what he had wrongly taken.

We need to apply this to our calls for justice today. We need to look at our role as Canadians in keeping many Third World countries so poor. It will not be enough to simply increase our aid to soothe our conscience if our investment and trade with these countries continues to burrow the hole of poverty and indebtedness even deeper.

On a personal level, we cannot continue to consume twenty times as much of the world's resources as a person on the Third World and act as if it doesn't matter.

Simply put, we are part of what Richard Mouw has called the Zacchaeus Connection. In spite of our power and wealth we are not happy. In fact, we are up a tree with all of our affluence. We could condemn each other for our injustice, but the story of Jesus and Zacchaeus points to another way.

We must stop looking for our happiness in gathering power and wealth, and look instead at serving Christ in our daily lives. That will lead to a changed lifestyle. That will lead to a different foreign policy and aid policy. It may mean we quadruple what we have taken away and return it to the needy. But such actions would not reflect a guilt so much as a new-found compassion and sense of justice.

"You Said It"

President Reagan's mistake on El Salvador

WASHINGTON — El Salvador is on the brink of any number of disasters; it is also in a position where it might be able to hold on to a precarious instability rather than collapse into full-scale civil war.

Consider only one of the many tensions in El Salvador: Recently, the Salvadoran government began a modest program of land reform, attempting to change one of the most entrenched patterns of social and economic life in that country — a pattern that exists throughout much of Latin America.

About 60 percent of the land is in the hands of 2 percent of the people. Most of those who work the land are peasants who own none of it. Many wealthy landowners have objected to the government's modest efforts; they are fighting the government from the "right."

The "leftists" are angry that the government's program is too little, too late and is moving too slowly; they are fighting from the left.

Finally, the new (since 1979) government has been less than a righteous knight in shining armor. It represents the country's conflicts more than it does some form of transcendent justice.

One of the constructive figures in El Salvador, until President Reagan took office, was U.S. Ambassador Robert White. White understood El Salvador and was actually appreciated by many people on all sides of the conflict. Some government officials even went so far as to say that he was helping to hold the country together. Was it not a mistake, then, for President Reagan to pull White out of El Salvador before having articulated a new U.S. policy for that troubled Central American country? White's removal was interpreted as abrupt, arbitrary, and insensitive by many in both the U.S. and El Salvador. When a new Ambassador, Frederic Chapin, was appointed a few weeks later, there was still no major clarification of U.S. policy.

Is it too early (or already too late) for us to hope that the Reagan Administration will adopt a more sensitive course in dealing with El Salvador and other countries in similar circumstances in the future?

Must we begin, so soon, to draw conclusions that the new Administration's opposition to terrorism and leftists is a crusade that will blind it to other evils and inhibit the conduct of wise and sensitive diplomacy? We hope that we are misreading these early signs and that soon we can apologize for calling this deed a mistake.

—Jim Skillen, March issue of *APJ Report*.

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CRC membership in Canada tops 80,000

by John Knight
C.C. Correspondent

At the beginning of this year Canadian membership of the Christian Reformed Church was 80,539, according to the latest denominational yearbook. What little growth took place in the last year (1%) was internal: 1,748 children were baptized, 378 came from other denominations and a record 265 were received as a result of evangelism.

But many more left the CRC. More than 600 left for other denominations and (continuing a 30-year trend) 426 were written off as inactive or for other reasons.

Except for 1979 when a good number of new immigrant families came in, the CRC churches in Canada have, during the past fifteen years, seen more people leave than come in. No doubt this is cause for concern, even though statistics don't necessarily measure spiritual health.

76 years

The CRC in Canada is 76 years old this year. From its small beginnings in the Prairie provinces the CRC now ranks with major denominations in official census reports and the Canada Year Book.

Its 196 organized and unorganized congregations are found in all provinces except Newfoundland. This represents an incredible growth, most of which was triggered by post-second World War immigration from the Netherlands.

Although the denomination's history is one of people and events, statistics can also help us picture what's been happening and help us analyze trends.

Based primarily on CRC Yearbooks of the past 35 years we wish to share some highlights.

A young church

Immigrant churches are young churches. Very few families came where the head of the family was older than 42. Most came to Canada in their twenties or thirties. Even today there are few senior citizens among us, as compared with our sister churches in the U.S. Our death rate is low (0.26% vs. 0.59% in the U.S.) and our birth rate has been higher for many years. Baptisms per 1000 members:

	Canada	U.S.
1950's	40.4	30.1
1960's	31.7	21.2
1970's	17.2	15.8
1980 (1 yr.)	22.0	21.3

The number of baptisms "bottomed out" in the early 70's in the U.S. churches and in the mid-70's in Canada. There is a definite increase in births, and the rate may well be higher south of the border during the next few years, if present trends continue.

Our youthfulness also shows in the number of children (non-professing members) in the Canadian churches. Look at the percentages of total membership:

	Canada	U.S.
Jan. 1/81	48.0	37.2

We know that not *all* non-professing members are children, and that the church school enrollment is almost the same on both sides of the border.

In Canada: 256 per 1000 membership
In the U.S.: 253 per 1000 membership

This can mean one of three things:

a) There are more older non-professing members in Canada
b) There are more younger (pre-school) non-professing members in Canada, or
c) Church school doesn't run as many years in most of our Canadian churches.

My own observations seem to verify that the last explanation is closest to the truth. And still ... *not everybody makes public profession.*

There is much evidence that many who are baptized in the CRC never assume full membership through public profession of faith. Take the birth statistics of any of the last thirty years, add 18, 19 or 20 years and check that later year for the number of professions of faith. Invariably the numbers fall short, and this seems to be happening more in Canada than in the other CR churches. Let's assume that professions of faith are made at age 19, so that those who were born in 1960 would become full members in 1979. Here are the figures:

	Canada		United States	
Year of birth	No. Baptized	Prof. of Faith*	No. Baptized	Prof. of Faith*
1955	1,794	1,071	5,077	3,158
1956	1,873	1,270	5,107	3,189
1957	2,098	1,454	5,256	4,069
1958	2,229	1,513	5,231	4,491
1959	2,265	1,564	5,226	4,295
1960	2,387	1,648	5,113	3,995
1961	2,425	1,852	5,136	4,607
1962	2,429	?	4,937	?

*19 years later, i.e. 1974 for those born in 1955.

Even when we lump several years together and average things out, the evidence is still there: 31% of those baptized in our Canadian churches do *not* make profession of faith. Is it possible that many of those who leave the CRC for other denominations are young members? And those whose membership eventually lapses are non-professing members? This is an area worthy of study!

Growth ahead

If there is a tie-in between births and profession of faith nineteen years later, the Canadian CR churches are in for a lot of professions of faith in the next five years, to be followed by an increase in baptisms a few years later. With the average family size in Canada slightly larger than south of the border, our young (non-professing) members will soon make up *one-third* of the denomination's members-by-baptism.

Growth will also come easier in some geographical areas than in others. Some churches will barely be able to keep their present level of membership, while others will give birth to daughter-churches.

Church growth statistics from 1945-1981 show that we're beginning to see a real boom in Western Canada, in B.C.'s interior, on Vancouver Island and in Alberta. In Eastern Canada the greatest growth is in Niagara and the Kitchener area.

The table above does not follow classis boundaries, but more natural geographic divisions. Figures indicate total membership (*not* families).

	1945	1951	1957	1963	1969	1975	1981	Growth since '75
Atlantic Canada	-	-	349	952	957	1140	1171	+ 2.7%
Ottawa Valley	-	84	1702	2488	2876	2906	2941	+ 1.2%
Quinte/St. Lawrence	-	817	2817	3500	3561	3623	3918	+ 8.1%
Lake Ontario	-	178	1746	3080	3824	3880	3799	- 2.1%
Georgian Bay	161	1144	2339	3215	3455	3632	3720	+ 2.4%
Toronto	-	347	3103	4604	5319	5350	5418	+ 1.3%
Hamilton	202	1066	4286	5686	6775	6900	7032	+ 1.9%
Niagara	-	231	2015	3314	4578	5148	5938	+15.3%
Kitchener	-	249	1816	2966	4176	4362	4944	+13.3%
London	-	625	3029	3837	4722	5592	5827	+ 4.2%
Lake Huron	122	818	2729	3386	3803	4285	4476	+ 4.5%
Southwest Ontario	166	995	2025	2287	2571	2584	2735	+ 5.8%
Midwest	139	733	2226	3185	3143	3214	3239	+ 0.8%
Northern Alberta	668	1277	4188	5414	5961	5903	6510	+10.3%
Central Alberta	228	622	2181	3178	3567	3622	4210	+16.2%
Southern Alberta	378	1145	2265	2570	2637	2907	3294	+13.3%
B.C. Interior	-	240	784	1123	1471	1751	2294	+31.0%
Fraser Valley	149	633	3192	4643	6186	6940	7352	+ 5.9%
Vancouver Island	-	-	653	955	1174	1443	1721	+19.3%
Canada	2213	11204	43445	60383	70756	75182	80539	+ 7.2%

The top ten

Since we're talking statistics it's inevitable that we list the biggest congregations, even though this list may read quite differently in another year or two. After all, big churches have a tendency to produce offspring. Here they are; as of January 1, 1981:

1. Calgary, First, AB	1,112
2. Grimsby, ON	1,034
3. New Westminster, BC	917
4. Trenton, ON	898
5. Brampton, Second, ON	878
6. Thunder Bay, First, ON	872
7. Wellandport, ON	849
8. Ottawa, Calvin, ON	840
9. Georgetown, ON	826
10. Aylmer, ON	814

To show you how "fickle" this list of ten biggest churches is, we want to assure you that only one (Trenton, Ontario) has been among the "biggies" for more than a dozen years. Its Top Ten status dates back to about 1957.

I'm sure that if awards were to be given to the top ten in community outreach a different list of churches would emerge. Exciting things are happening in small, even unorganized churches that would put some of the big churches to shame. Bridges are built between the CRC and pioneer communities in the west, in inner cities and suburbia. It is here that strategies for evangelism are tested and where, perhaps for the first time *Canadian* churches, rather than Dutch-Canadian ones are established. These are the churches to watch during the next decade.

NOTE: John Knight, an editor by profession, worked as a statistical analyst for six years and has been "playing" with CRC facts and figures for quite some time. These highlights reflect material that will appear in The CRC in Canada, The First 75 Years, *to be published later this year.*

Go to college for a job

Continued from page 9

dreds of our young people have turned away from this avenue of Kingdom service. They asked, "What's the good of philosophy and struggling with basic faith questions in the Social Sciences and the Humanities?" This may have been a wrong question, because it seemed to stress more, "What can I get out of it," than, "How can this training help me to serve God and community more thoughtfully." Still, the question was and is asked. And the answer is clear.

Picking up on Dr. Kruger's suggestion, I would say that a degree in the Arts and Sciences may give you a background for many jobs. In a Christian liberal arts college you would learn to think Christianly about the world of work and your place in it. Some special skill training, as required from time to time, would qualify you for the job at hand. Moreover, our colleges do offer skill training in various professional areas.

Both vocational college and university college graduates have rich opportunities to serve the Lord. It's good to know that preparation in university college not only qualifies you, but also gives you many excellent opportunities for service.

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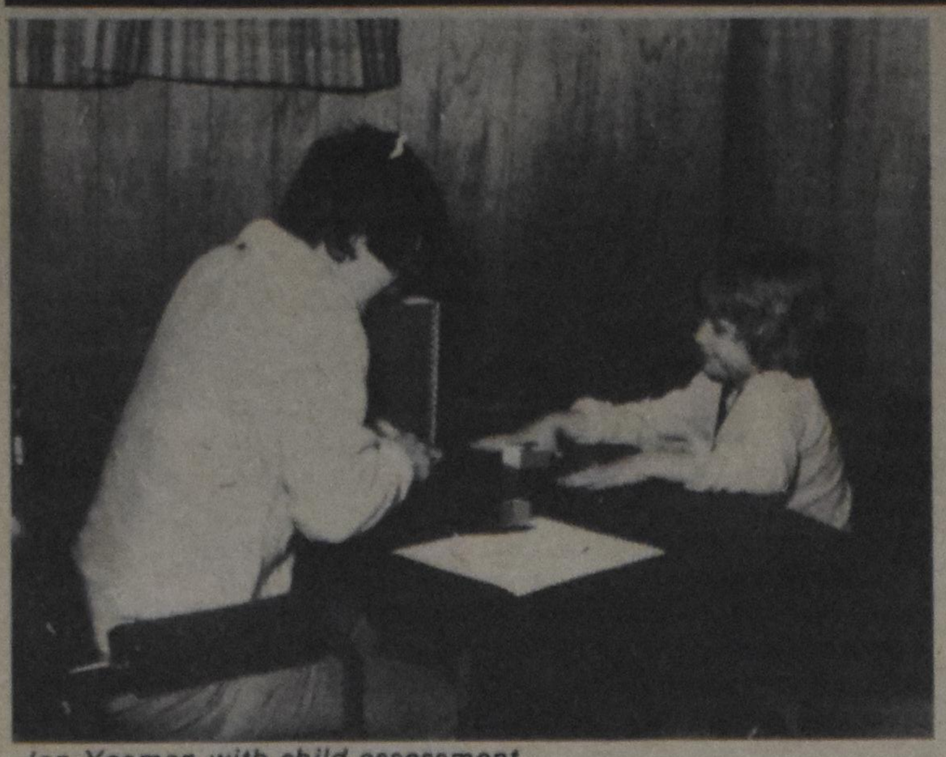

Jan Yeaman with child assessment.

by Harry A. de Vries
C.C. Staff

Where there are people, there are problems; problems of a personal nature as well as those of an interpersonal nature. Some can be talked out among friends and relatives or sometimes local pastors, but others may need more experienced guidance. Salem is one community organization that can help sort things out when the going gets rough.

In 1963 a group of pastors, deacons, and other concerned individuals in Eastern Canada founded the Salem Christian Mental Health Association with the aim of "providing Christian treatment, care, and comfort to persons of all ages" within the Christian community. If any one aspect of Salem sets it apart from other Christian counselling practices, it is the fact that it is a community organization. And that aspect is reflected in its organizational make-up, in the nature of its staff, and in the variety of services it provides.

During Salem's early years some thought was given to establishing a Canadian hospital similar to Pine Rest to answer the members' needs. However, a changing society and, not in the least, a change in the approach to mental illness have shifted the focus of the organization. Today the majority of Salem's clients need a place where they can be helped with problems with which they cope in their daily lives.

Salem has a membership of about 1,500 which elects a board to direct the operation of the organization. Committees such as the Professional Advisory Committee and the Financial Committee advise the board on specific matters. Dr. Donald Moncrieff, one of the counsellors, is Salem's director.

One basic view Salem stresses is the uniqueness of the individual as one of God's creatures. It believes that each person has talents and abilities that are meant to be used in view of scripture and God's plan for the person's life. And it tries to make those who come to it for counselling experiencially aware of their human abilities.

Salem currently has a staff of nine, five counsellors in addition to Dr. Moncrieff, and three clerical staff members. Jan Yeaman has her home base at the Toronto office, but she spends a great deal of her time visiting Christian schools in that area. John Struik, the community consultant, works with various community groups and operates the Barrie clinic one day a week. Jenny Koole serves as the association's therapist in Toronto, working with clients in the form of art therapy. Lori Kok is a part-time counsellor with Dr. Leonard Kirk in St. Catharines.

Staff members are hired to fill a specific need, but also because of their unique individual abilities and their commitment to Salem's aims. Dr. Kirk, for example, had been looking for a Christian counselling organization like Salem when Salem advertised for his present position. Originally a Presbyterian minister, Dr. Kirk realized that an important task of the church was personal counselling. He retrained himself with the hope that he could find a suitable position. He feels that he has found his life's work with an organization he can wholeheartedly support. His work includes individual, family, and group counselling in his office as well as in the St. Catharines area Christian schools. Lori Kok shares his sentiments. Both of them are happy to work for the Christian community as part of a team of Christian counsellors.

Salem allows its staff a measure of freedom in their respective tasks, but it keeps tabs on them by way of their bi-weekly reports and their annual interviews with the Professional Advisory Committee. The Salem board is very confident in the work of its present staff. And so, it would seem, are those who come to Salem for help, since all counsellors have waiting lists of clients.

In its efforts to stick close to the grass roots, the Association has some 120 volunteers who represent it in churches between Thunder Bay, Ont. and Kentville, Nova Scotia. It keeps them informed by way of its bi-monthly newsletter, *Guidelines* and tries to educate them in matters relating to very basic counselling, so they in turn can inform others about the organization and its services.

As part of its educational program, Dr. Moncrieff currently leads a workshop for some thirty people in the Willowdale Christian Reformed Church on peer counselling. The aim of the weekly sessions is part of the goal to help the Christian community help itself in the work of compassion, both in terms of counselling help and preventative counselling.

The Association's President, Dr. Alan Vander Maas, calls its efforts in this area an insurance policy for future mental health. John Struik, the community consultant, speaks to many church and school groups for this very reason. Perhaps this summer Salem may offer a two-week course for ministers in order to assist them in their pastoral counselling. Its Marriage Enrichment Conferences and its Self-enrichment Conferences too, are offered as preventative help. In fact, those whose marriages are in difficulty are not advised to come. The Enrichment Conferences are designed to make good marriages better.

Salem's plans for additional services are another indication of its role in the community. Although its two main offices are in St. Catharines and Toronto, it operates the one-day clinic in Barrie and it hopes to open it two days a week in the near future. A special Hamilton committee is now trying to collect funds for a one-day clinic there.

London will most likely have a clinic in May of 1982. Jenny Koole is investigating the possibility of opening yet another part-time office in the Trenton area.

Funding has always been a problem for the Association, partly because its membership fee of $25 and its counselling fees are not very high. It is primarily interested in providing service to those who need it for a fee they can afford. But now its policy for branch offices is to make them financially self-sufficient. That takes a great deal of work on the part of local organizers, but it will keep costs from mounting beyond the financial ability of the organization.

As a service to the community of saints, Salem looks for its support to the community at large and to individual congregations. Its early ties with pastors and deacons are still reflected in its work with the church. Therefore it has set aside Salem Sunday as the special time to call attention to itself and to drum up support within the church.

Is Salem's work effective? There may have been those who have come away dissatisfied, but generally speaking, its efforts are appreciated. Numbers may not be the best way to guage its work but they may be some indication. Dr. Kirk estimates that the St. Catharines office has counselled in the neighbourhood of 1,500 people in the past seven years. That is not including work with groups. He and the other counsellors do not have enough time to do all the work cut out for them. They would like to see Salem's services increased and expanded, but are lacking the necessary funds. They hope for a brighter future.

Salem's community appeal

Ecclesiastically speaking, Salem Sunday is not an official day, but rather a special Sunday in November that Salem has asked individual churches to observe as an important part of the organization's public relations campaign, both in terms of publicity of its services, and its financial support. Many churches provide that support. Collections taken on Salem Sunday vary from $200 in one congregation to $2,000 in another.

Such collections help but not enough to balance the books. The mental health service organization is in financial difficulty. Service fees do not come close to the actual expenses. Donations, church collections, and membership fees of $25, account for about 50 percent of Salem's budget. And the rest? That's the problem.

A few years ago, with membership at a low ebb, Salem decided to increase its services into schools and other areas of the community. It was an attempt to improve its profile and thereby also gain more members. To no avail. Membership hovers around the 1,500 mark. As a result, last year's $250,000 budget fell short by $120,000.

With the sale of most of its Brampton land in February for a sum above the $1,000,000 mark, the organization currently has capital on its hands. It had hoped to operate on a closed budget based on the interest of that capital. But with its total $175,000 deficit the closed budget is a dream. Instead, the capital is being reduced to meet expenses.

What can help Salem? More members? Private donations? Estate giving? Possibly. Perhaps a highly publicized Salem appeal campaign in Eastern Canada similar to a United Way Appeal or a Red Shield campaign with brochures, posters, and a lot of door knocking is the answer.

The bottom line is still: Salem needs support. Most people may wish to use its services at one time or another. Now it needs their support.

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SAMPLE AD

The Camping and Recreation Issue of Calvinist Contact, April 24th, will feature a **Hosting Your Way** column which will list, free of charge, names and addresses of Reformed Christians who are interested in providing bed and breakfast for a nominal fee to fellow members of the Reformed community who happen to be travelling through their locality this summer. **Hosting Your Way** is designed to develop community contact and fellowship, not the tourist home industry. Send particulars by April 10th to:

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The world of young writers

Gertrude and the storm

by Irene Katerberg

Irene is 9 years old, a grade 4 student at Wellandport Christian School, Wellandport, ON.

That morning five-year-old Gertrude knew how the day would start. It is not at all like any normal day, no, not at all! Today Papa had promised little Gertrude to go boating! And how Gertrude liked to go boating!

It was a beautiful day, perfect for boating. Somehow, though, it did seem a bit too hot. But anyway Papa had promised, and that was the only thing in the world that mattered to Gertrude.

"Papa, papa," cried little Gertrude, running into the kitchen. She plunked onto her papa's knee. Bouncing up and down she finally let out her little speech. "Papa, remember, yesterday you promised to go boating, and you said I could come - remember?"

"Yes, I remember," said her papa, "but no taking any toys or dolls along. Last time poor little Jenny got soaking wet when you tried to wash her hair. And little Anita got washed away down the lake to some poor little girl. Now don't forget to remind Mother about packing a lunch to take along."

"Okay Papa, but can't I take my little rubber ducky to pull along behind, can I Papa?" asked funny little Gertrude.

"Okay, okay, you can take him along, but make sure you don't try to wash his hair!"

Finally they drove the short one-mile distance to the dock. When Papa tried to put the life jacket on her, she struggled away but after a few minutes he finally got it on her - awkwardly though.

After awhile they set out onto the deep and very big Lake Ontario. "Oh boy," shouted Gertrude, tugging her little yellow duck behind her. "Oh look, Papa!" shouted excited Gertrude. "Look at all the little fishes." In all her excitement she nearly let go of her little yellow duck. "Do all those little fishes down there like my ducky?" asked anxious little Gertrude. Before letting her Papa answer, she threw out the words, "Look at this yellow one! It looks like Goldilocks! And those three brown fishes are the three bears. One big one, one normal size, and a little small one. And they are chasing Goldilocks" cried little Gertrude.

* * *

About an hour later the sky started to turn black. Waves rose higher and higher. Suddenly a mid-summer storm came. Water came down in sheets. Blinding lightning lit up the entire sky. Roars of thunder frightened little Gertrude. Suddenly a gigantic wave tipped the tiny boat over.

Gertrude screamed and sank under; she struggled with her life jacket, half on, half off. She screamed again and shouted, "Papa, Papa help me!" But her Papa was nowhere in sight.

The storm stayed for a couple more hours. Then, as suddenly as it had come, it went. Those hours were the most horrible and terrifying moments of her life.

Poor little Gertrude had never had any experience in swimming. The boat was at least five feet away, and it was over-turned. The tiny little fish that she had loved in the peaceful morning were now biting her little legs. She struggled to get to the over-turned boat.

Gertrude's short, blond curls were soaking wet. Her yellow duck had floated away. The lake was calm and peaceful, but to Gertrude it was the most horrible thing in the world.

Finally she got to the boat. She held on desperately, but her hands kept slipping. If she let go of the boat the only thing that would hold her up was the little loose life jacket.

She was wet and cold and kept coughing and sneezing. She looked around, searching for her father, but he was nowhere in sight. The only thing she could see for miles around was water, water, water. Gertrude was sick of seeing water. Bit by bit some blood came from her legs. She felt like crying, but that would only make it worse. She started to grow hungry and thirsty; it had been a whole two hours since the storm had stopped.

Suddenly she thought of a most dreadful thing. What if no one would come and find her? What if she was out there for days with nothing to eat or drink? It was not enough to have an over-turned boat and a life jacket to keep her breathing and above water; she needed to be rescued.

Suddenly tears blurred her eyes. She was thinking - thinking about Papa. Where could he be? He was either rescued or perhaps drowned.

All of a sudden a roar of a motor was heard from far off. Could it be? Yes, it was from a boat. It was a one-in-a-million chance that it could be searching. It was coming nearer, and still nearer. Finally it stopped - a few feet away. A tall dark-haired man was in it with a few others. It floated a bit closer, and stopped again. The tall, dark-haired stranger reached out his hand and helped her in. He wrapped a thick, warm blanket around her. Finally after a few minutes, the roar of the motor was heard again. Little Gertrude drifted off to sleep.

After a short while, the boat landed at the same dock Gertrude and her father had started out from that morning. They had started out, the two of them, happily. Now Gertrude came back with some strangers.

But as soon as she woke up, the same thought entered her mind again as when the strange men had come. Where was Papa? She just couldn't get him off her mind. He could still be on the big lake.

As she was thinking this, she was carried away from the dock to a car.

"Mama, Mama," she cried as she was put into the car. "Mama, where is Papa?" She started to explain what happened. "A great big wave came and tipped me and Papa over. And then Papa was nowhere. I started to call Papa, but there was no answer."

"There, there; we'll find your Papa," said Gertrude's Mother.

Home at last, Gertrude went to bed. People were still searching, but Papa could not be found.

Many relatives came, but none could help. Relatives came by the dozen and people were still searching, but with no success.

After awhile, people thought that Papa was dead. Search parties still went out searching, but not even the body was found.

It remained a mystery all of Gertrude's life. It remained a big mystery to everyone who knew about it.

Today, I bought some apples

Today, I bought some apples
Heaped high in bins of wood,
Scarlet rubies, splashed with gold -
On trestles trim, they stood ...

Bushels, baskets, row on row,
Their tempting wares display,
Here - star-studded crown, and there -
Glazed cap and green beret.

Scent aroused, sweet fragrances
My tingling taste-buds tease,
Clothed in russet and saffron,
Proud harvest of the trees.

Mutsu, Sando, Fancy Spy
Adorn shelves, three tiers high,
Succulent, the Macintosh
Awaits lunch-pail or pie.

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Secrets of a beauty bred
Long 'fore the apple-mart.

Thank you, Lord, that I may see
The lovely in the plain;
May my tasks, so oft' routine,
Forever fresh remain!

Judy Lunshof
Hamilton, ON

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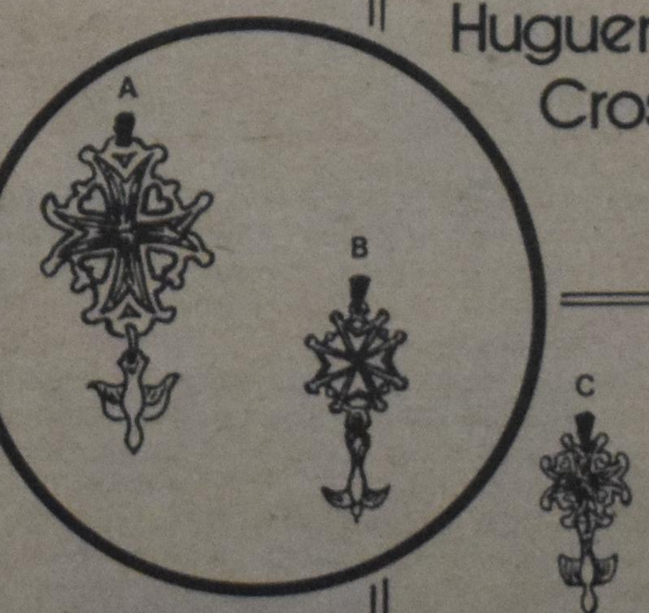

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Salvador violence up since Reagan

NEW YORK (EP) Lutheran-supported church relief officials in Central America have seen a "marked increase in ... the violence of repressive measures by military and paramilitary forces in both El Salvador and Guatemala" since the election of U.S. President Ronald Reagan.

So reports J. Robert Busche, assistant executive director of Lutheran World Relief, following a weeklong Guatemala visit. "Selective assassination," he says, is used against "the natural leaders in poor communities just to keep the people in line." Conditions in El Salvador and Guatemala make it "impossible to continue with programs to help poor communities," since "providing assistance to those in need ... is judged by extremists as a political act," he adds.

Comparing his recent visit with a more extensive Central American tour just before the U.S. election, Busche says relief officials now report "alarming increases in the number of killings of community leaders." He adds that relief workers there are concerned about the U.S. government's "political analysis" of the Central American situation. The U.S. view "tends to regard the entire base of opposition to the military governments in Guatemala and El Salvador as part of an international communist conspiracy," he reports them as thinking. This view is "the same rationale by which those on the extreme right in both countries have justified the killing of many persons who are working with the poor," he says.

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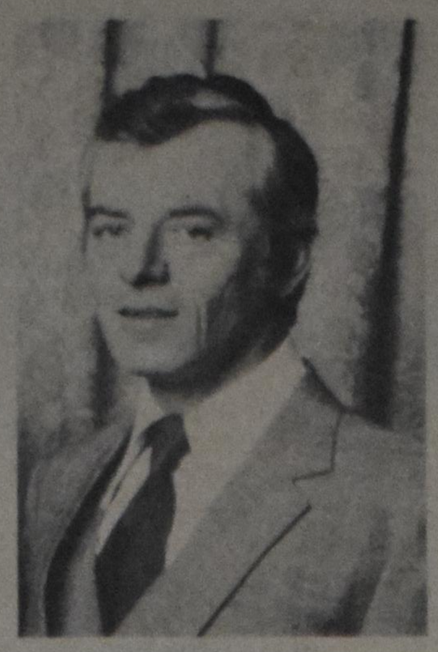

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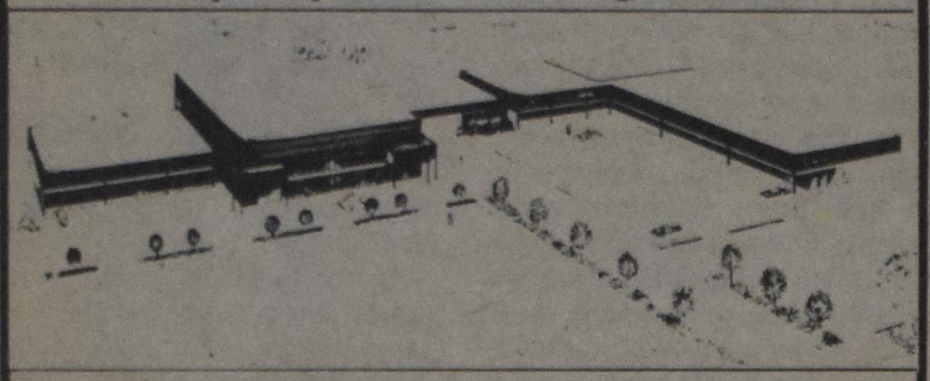

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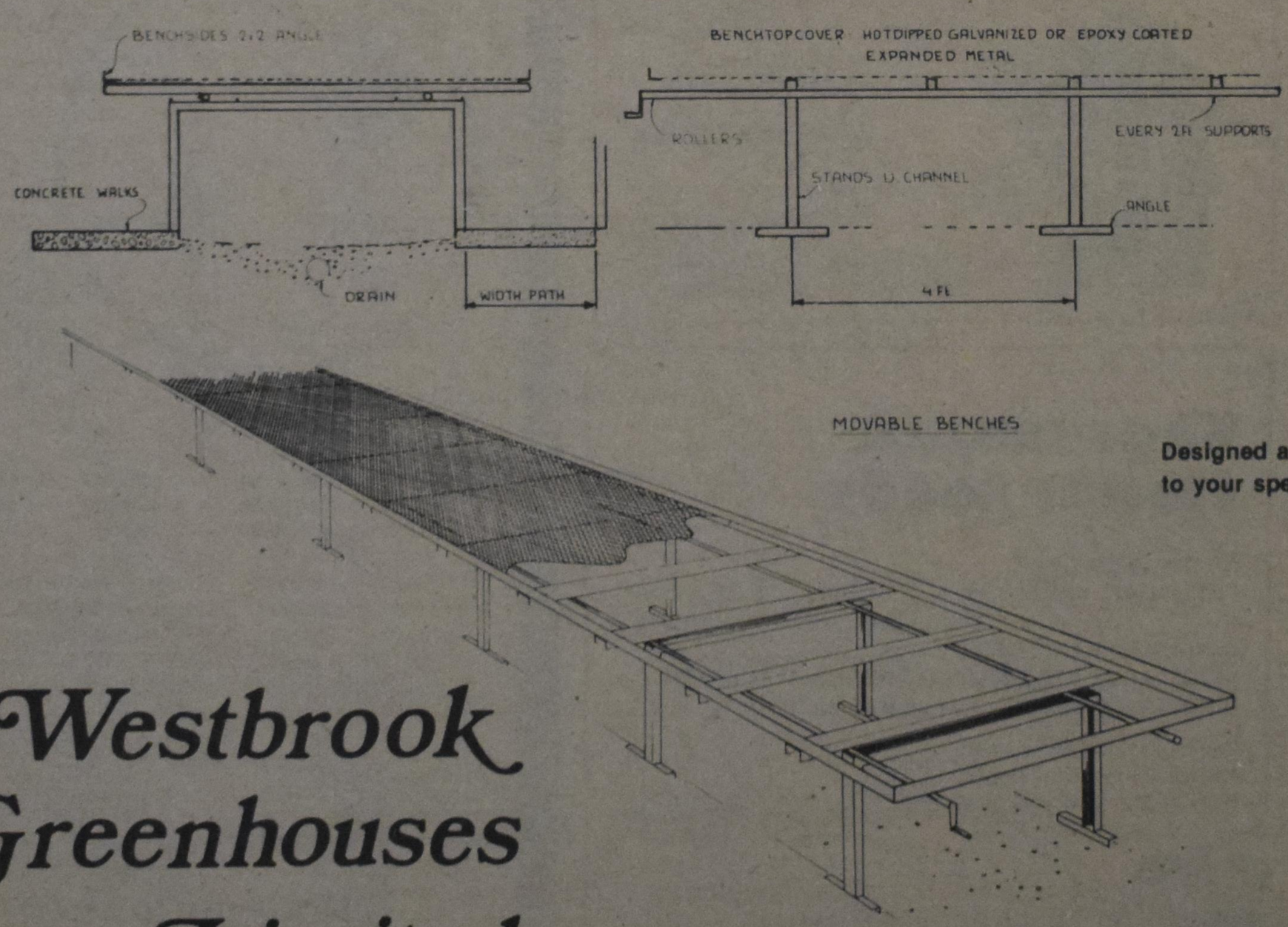

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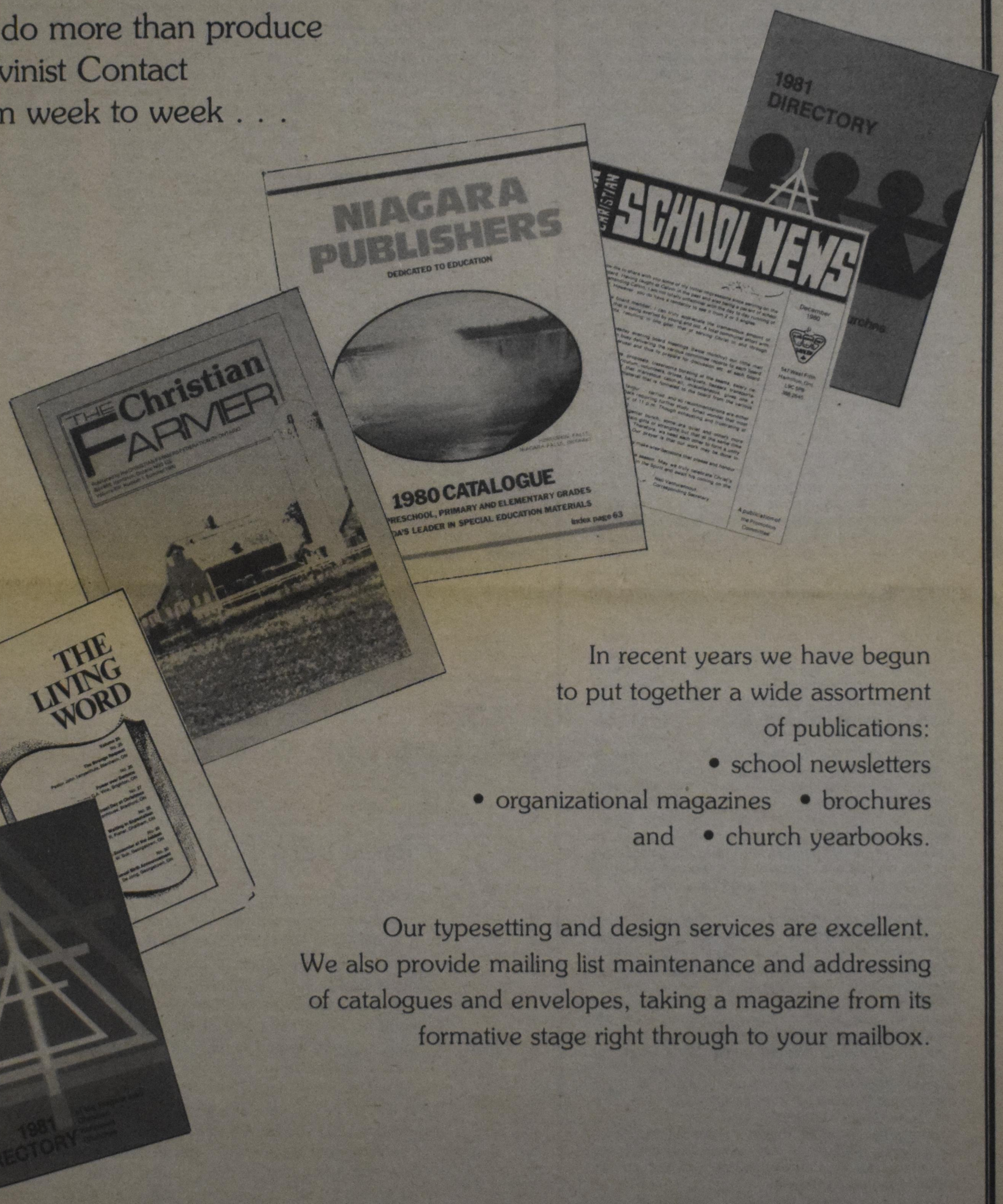

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Een historische dag I

Een vriend bezorgde mij een krantenknipsel van woensdag 5 november 1980. En al is het jaar 1981 al een eindje op weg, ik wil u er toch mee op de hoogte stellen. Het is een verslag van de historische dag in de geschiedenis van de Gereformeerde Kerken in Nederland, woensdag 4 november, toen de discussies over het rapport ,,de aard van het Schriftgezag'' op de synode van Delft werden gesloten. De praeses van de synode, ds A. Hofland, noemde het een historische dag.

Het dikke rapport was ontstaan uit de verlegenheid die velen in de kerken voelen over de historische kritiek op de bijbel, met de daaraan verbonden consequenties voor het gezag van de bijbel als Gods Woord. Het artikel luidt alsvolgt:

,,Voorafgaande aan de discussie, die voor een deel in groepen gevoerd werd, leidde dr H.B. Weijland, het onderwerp in. Hij legde grote nadruk op de achtergronden van iedere bijbelopvatting. Daarom wordt in dit rapport begonnen met een stukje filosofie. De centrale vraag is: Wat is waarheid? Je stuit dadelijk op twee uitersten die als rode draden door de geschiedenis lopen. Aan de ene kant zie je het zogenaamde objectivistische waarheidsbegrip. Dat versmalt eigenlijk de waarheid tot werkelijkheid. De waarheid is dan het ‚exact preciese', de ‚waarheid van de klok'. Als je zo werkt toegepast op de bijbel, gaat de letter heersen over de geest. Daartegenover staat het subjectieve waarheidsbegrip, waarbij de mens van zichzelf en van zijn hart uit tracht uit te maken wat waarheid is. En daarbij gaat de mens heersen over de boodschap. Deputaten hebben geprobeerd in hun rapport boven deze tweedeling uit te komen met wat zij noemen het ‚relationele waarheidsbegrip'. Hiermee wordt bedoeld dat de waarheid van de bijbel alleen kan worden gevonden vanuit het geloof in de opgestane Heer, die gezegd heeft: ‚Ik ben de weg, de waarheid en het leven'. Ons hele rapport (dr H.B. Weijland was medeopsteller) is dan ook geschreven vanuit de persoonlijke geloofsbetrokkenheid op de Here Jezus Christus. De waarheid kunnen wij alleen in dat geloof ontdekken. ‚In Uw licht zien wij Het Licht'. Dr Weijland voorspelde dat daarmee de problemen niet opgelost zijn. In het goed luisteren naar de bijbel, in het goede verstaan, ontsluit zich het gezag van de bijbel als een bloem die voor je open gaat. Als je je maar niet laat vangen door objectivistische of subjectivistische vooringenomenheid. Als je maar niet simpel zegt: ik lees wat er staat, of ik denk er dit van. Nee, goed luisteren is een voortdurend worstelen voor ieder mens persoonlijk. Bijbellezen is vechten met de engel zoals Jacob dat moest doen. Het is ook vechten met jezelf, met je vooroordelen. Soms lig je boven, soms lig je onder, soms word je geraakt. Maar als je in geloof blijft vechten, dan zal ook in jouw leven gebeuren wat er bij Jacob gebeurde: ‚En Hij zegende hem aldaar ...'''

* * *

Iets van die worsteling kwam al naar voren in de grote hoeveelheid vragen die op de deputaten werden afgevuurd. Ouderling ir. G. Harkema had b.v. vragen over het gedeelte in het rapport waarin gezegd wordt dat de waarheid Gods er pas is ,,als mensentongen in beweging komen''. Prof. J. de Moor zei hierop dat de waarheid Gods wellicht ergens bestaat, maar pas werkelijkheid wordt als mensen gaan spreken.

Ds D.C. Firet uit Alkmaar vroeg zich af of in het rapport het relationele denken niet meer had moeten worden uitgebreid ook naar de samenleving. Zodat er meer duidelijkheid komt over de bijbel als norm voor het leven ook in de maatschappij. Ouderling M.H.L. Westrate had dezelfde vragen met betrekking tot de samenleving. Moeten we niet, net als in de dagen der reformatie, toe naar een diepe beinvloeding van de samenleving als christenen?

Ds B.J.F. Schoep uit Groningen vroeg zich af of het rapport niet teveel opgehangen was aan het waarheidsbegrip. Bijbelse noties als liefde gaan de waarheid te boven, vond hij. Bovendien miste hij teveel de verkondiging als uitgangspunt: een filosofisch uitgangspunt dekt niet alles in de bijbel. Prof. J. Plomp had ongeveer gelijke problemen. Hij zei: met het relationele waarheidsbegrip kom ik niet toe aan de wezenlijke vragen als ,,bestaat God, en zo ja wie en hoe is Hij'', overigens had hij veel waardering voor het geschrevene. ,,Het is evenwichtig, niet uitdagend, en toch niet verbloemend''. (wordt vervolgd)

J. VanHarmelen

Minder boeren produceren meer voedsel

door Ben Malkin

(CANADIAN SCENE)— Men blijft hier de indruk geven dat wetenschap en techniek (met een zekere mate van landbouwwijziging) het dreigbeeld van honger uit de wereld kunnen verdrijven. Canada zelf is er een voorbeeld van hoe ver men het in dit opzicht kan brengen.

Vijfenzeventig jaar geleden woonden de meeste Canadezen op boerderijen. Nu woont nog maar 5 procent daar. Toch produceert deze 5 procent van de bevolking genoeg om Canada van voedsel te voorzien, en ook nog iets over te hebben om te exporteren.

Hoewel Canada ieder jaar voedsel ter waarde van enige biljoenen dollars invoert (vorig jaar importeerde het een biljoen dollar aan verse groente en fruit alleen al), exporteert het de meeste jaren zoveel dat het een handelsoverschot aan voedsel van tussen de 2 en 3 biljoen dollar heeft.

Enkele cijfers geven reeds een duidelijk beeld. Veertig jaar geleden produceerde de Canadese boer genoeg om zichzelf en 11 anderen te voeden. Tegenwoordig produceert hij genoeg om zichzelf en 55 anderen te voeden. En de Minister van Landbouw, Eugene Whelan, heeft in een toespraak die hij kortgeleden in Windsor, Ontario, heeft gehouden, voorspeld dat tegen het jaar 2000 de gemiddelde Canadese boer vermoedelijk voedsel zal produceren voor 150 a 200 anderen.

Een land dat zichzelf niet voeden kan, of door zijn eigen producten te verbouwen, of door genoeg grondstoffen en fabrieksproducten uit te voeren om in het buitenland zijn voedsel te kunnen kopen, is een land met ernstige moeilijkheden. Als een land leningen moet sluiten alleen al om voor zijn voedsel te kunnen betalen, kan de sociale onbestendigheid die daaruit voortvloeit het bestaande systeem ten val brengen, want dan werkt het systeem duidelijk niet. Het meest recente voorbeeld daarvan is Polen.

Het is duidelijk dat Canada in dat opzicht geen gevaar loopt. De cijfers tonen aan dat het systeem hogere voedselproductie door minder mensen aanmoedigt. Het zou echter allemaal nog veel beter kunnen, vooral op het gebied van de ontwikkeling van nieuwe gewassen.

En van de moelijkheden waar Canadese boeren vroeger mee te kampen gehad hebben is het gebrek aan verscheidenheid. Vooral ten gevolge van weersomstandigheden en grondsoorten, hebben de boeren zich geconcentreerd op een te klein aantal varieteiten; dientengevolge kon de mislukking van een enkele oogst — tarwe in het Westen, bijvoorbeeld, of mais in Ontario — een ramp betekenen. Men heeft tot doel om meer verscheidenheid in te voeren, en dus besteedt het federale departement van landbouw zeer veel aandacht aan de ontwikkeling van nieuwe gewassen. Het budget voor onderzoek van dit departement bedraagt dit jaar $155 miljoen. Bovendien geven de provinciale regeringen en de universiteiten er ongeveer $100 miljoen aan uit en de voedselindustrie ongeveer $15 miljoen. Het federale departement heeft door het hele land ongeveer 3,000 mensen in dienst bij onderzoekprojecten, en heeft 25 proefstations in werking.

Dr. J.W. Morrison, van het departement van landbouw, sprak onlangs tot het Comite van het Lagerhuis voor de landbouw, en wees er toen op dat in 1951 slechts 6,000 acres in het Westen gebruikt werden voor de verbouw van koolzaad. Tegenwoordig is dat er het op een na belangrijkste gewas, na de tarwe.

Een nieuwe varieteit soyaboon, die het Westen veel beter in staat zou stellen om zijn vee te voeren, wordt momenteel in Zuid-Manitoba uitgeprobeerd,

Vervolg op pag. 17

Groot verlof

Ze noemen je oud en een tikkie versleten:
,,zeg man, ben je zestig? dan moet je eruit!''
en al ben je je leeftijd dan zelf niet vergeten:
toch zie je wel op tegen 't dreigend besluit.
Ze noemen je oud, maar je wilt nog wat werken
er is in de wereld zo veel aan de hand
je wilt nog wat mee in de dienst aan de naaste
maar ja, je wordt oud en je moet aan de kant.
Ze noemen je oud en het leven gaat verder
er staat al een ander, die 't stuur overneemt
dat het werk van vandaag er nu morgen niet zijn zal
dat maakt het zo leeg en je voelt je zo vreemd.
't Is maar goed dat je weet, dat je Chef van hierboven
je tijd heeft bepaald, al doen mensen alsof
wat je hand vindt te doen, blijf dat doen als te voren:
God kent geen pensioen, maar alleen: Groot Verlof.

Pieter M. de Wit
Kerkniews

Als je het mij vraagt

Wat is je in Canada het meest meegevallen?

Syrt Wolters, Victoria, BC

In mijn laatste twee ,,praatjes-in-de krant'' heb ik geprobeerd de vraag te beantwoorden wat me het meest in Canada is tegengevallen. Om niet de indruk te wekken dat ik geen goed woord voor Canada of voor mijn mede-immigranten over heb, lijkt het me billijk om ook die andere vraag te stellen en te trachten die te beantwoorden: Wat is je Canada het meest meegevallen?

Vragen van dat soort worden natuurlijk grotendeels bepaald door wat we gewend waren, voordat we in een nieuwe situatie komen. Een bekend Nederlands gezegde: ,,Alle waardering berust op vergelijking,'' is hier zeker in niet geringe mate van toepassing. Niet alleen wat we gewend waren, maar ook de verwachting die we hadden van Canada voordat we gingen emigreren, speelt natuurlijk een belangrijke rol in ons oordeel over Canada.

Wat wisten we eigenlijk van Canada af voordat we hier aankwamen? We hadden ons wel een voorstelling gemaakt van de grote afstanden en vooral van de wildernis, maar van het culturele leven? Wat wisten we er eigenlijk van? Niet veel!

Nou, ik denk dat het voor veel immigranten wel meegevallen is. Niet onmiddellijk natuurlijk. Daarvan zijn de verhalen van wonen in kippenhokken en werken in de suikerbieten of in ''lumber camps'' voldoende getuigenis. Maar zo langzamerhand kwamen velen van ons wel tot de ontdekking dat Canada meer mogelijkheden biedt voor wie aan wil pakken, dan wonen in hutten en werken in de wildernis.

Canada heeft inderdaad heel wat mogelijkheden geboden voor zelfontwikkeling. Ik beschik niet over statistieken, maar als we zo om ons heen zien dan zijn er verscheidene van de tweede generatie van immigranten, die verantwoordelijke posities innemen in Canada. En in spijt van alles wat ik in mijn vorig artikeltje schreef over het aanpassen van velen onzer aan de geseculariseerde levens-stijl van Canada, het kan niet ontkend worden dat in sommige aspecten van het Canadese leven de invloed van Nederlandse immigranten goed te merken is. En dan denk ik met name aan organisaties zoals the CLAC; de CJL and de AACS. Hoe men ook over deze organisaties denkt niemand kan loochenen dat deze organisaties een totaal nieuwe ,,dimensie'' aan het Canadese culturele leven gegeven hebben en dan heb ik het nog helemaal niet gehad over de Christelijke school.

Toen de CLAC op de proppen kwam werd er wel een beetje meewarig gemeesmuild (en dat niet alleen door Canadese ,,union'' mensen, ook wel door mede-immigranten). ,,Wat willen die amechtige joden?'' Toen de CLAC een beetje veld won werd men nijdig als wilde men zeggen: ,,Ga ons uit de weg, wat moet je hier?'' En nadat de CLAC verschillende keren bewees dat het menens was met wat ze zich voorgenomen hadden, begonnen sommigen van de grote vakbeweging zich zorgen te maken over wat daar wel uit groeien kon! En weer, in spijt van alles wat ik zei in mijn antwoord van mijn laatste praatje, het was een handjevol Nederlandse immigranten die trouw wensten te blijven aan een eens aanvaard beginsel: Christus is Koning op elk gebied van het leven!

Het is alleen jammer dat er zo heel veel van diezelfde immigranten afzijdig blijven. Wanneer worden we ons weer opnieuw bewust dat het Koningschap van Christus in arbeidsverhoudingen niet alleen een zaak is van die Christenen die in loondienst zijn, maar dat het een zaak is die de verantwoordelijkheid raakt van elke gelovige, die zegt Christus als zijn/haar Koning and Zaligmaker te aanvaarden. Het eerste en voornaamste doel van de CLAC is niet om op te komen voor het ,,lot'' van de Christelijke werknemer, maar om te ijveren voor de erkenning van dat koningschap in arbeidsverhoudingen. En die zaak raakt de gehele Christelijke gemeenschap.

Maar als ik dit zeg als antwoord op de vraag wat me het meest meegevallen is in Canada, dan wil ik niet alle eer geven aan die pioniers die zulk werk begonnen zijn, maar dan moet ik beschaamd tot de conclusie komen dat het God zelf was die ons verbaasd heeft doen staan over wat gedaan is en over wat mogelijk is, als het in geloof gedaan wordt. De trouw Gods spreekt ons van alle kanten toe in de geschiedenis van de CLAC en ook in die andere organisaties, die ik genoemd heb. Als het niet voor de trouw van God was, dan was heel het werk van die organizaties als een kaartenhuis ineengestort. Dan waren we waarschijnlijk allemaal slachtoffer geworden van de valse redenering dat we niet moeten proberen om Hollandse ideeën en begrippen over te brengen naar Canada en dat we ons moeten aanpassen aan de concrete situatie waarin God ons heeft geplaatst hier.

'k Heb vaak sterk de indruk dat al die redeneringen maar een doekje voor het bloeden zijn om zich met een schijn van recht van z'n verantwoordelijkheid af te maken. En toch - als je 't mij vraagt wat is je in Canada het meest meegevallen, dan zeg ik nog: het zijn die van Nederland afkomstige immigranten, die me hebben doen verbazen en die het me mogelijk maken te geloven, dat, als we samen als een gemeenschap van gelovigen, vierkant achter deze dingen staan, dat de geschiedenis van Canada, gezien vanuit het jaar 2000, een lichte maar ook definitieve buiging naar rechts heeft gemaakt in de tweede helft van de 20ste eeuw.

Oud en nieuw

door Rev. H. Van Andel

Er is een strijd, die zo oud is als de wereld, en die op schier elk levensterrein wordt gevoerd. Dat is de strijd tussen conservatief en radikaal, tussen het behoudende en het vooruitstrevende, kortweg tussen oud en nieuw. Die strijd wordt ook in onze Christelijke samenleving in allerlei kringen gevoerd. We vinden die strijd in vele gezinnen. Ook al zijn de verhoudingen tussen ouders en kinderen goed, dan is er toch vaak de spanning van deze strijd. Vader en moeder zijn mensen van de traditie. Zij willen het oude bewaren, maar de jongeren - hoe veel ze ook van hun ouders houden - vinden toch dat ze erg conservatief zijn.

En wat zich zo voordoet in menig gezin vinden we ook op allerlei ander levensterrein. De tegenstelling tussen conservatief en radikaal is er bij maatschappelijke en politieke vragen en is er met name ook in het kerkelijk leven. We leven b.v. in een tijd van vernieuwingen in de liturgie. Erediensten van vandaag dragen een ander karakter dan die van 25 of 30 jaar geleden. Er zijn in verschillende kerken conservatieve groepen, die daar helemaal niet blij mee zijn. Ze houden zich het liefst bij het oude, maar andere, meer vooruitstrevende groepen hunkeren naar nieuwe vormen. Een gevolg is dat de strijd tussen oud en nieuw ook vaak in het persoonlijke leven wordt gevoerd. Aan welke kant moeten we staan?

We willen over die tegenstelling tussen oud en nieuw een paar artikelen schrijven.

Echter dan moeten we eerst een opmerking maken om misverstand te voorkomen. Ons Christenleven heeft duurzame waarden, die altijd onaangetast moeten blijven. Het zijn de waarden, die behoren bij het wezen van ons Christendom. Als ik daar een paar voorbeelden van geven mag dan denk ik aan het schriftgezag en aan de inhoud van onze belijdenis of b.v. aan op de bijbel gefundeerde normen van eerlijkheid en zedelijkheid.

In dit opzicht is er veel meer te noemen. We leven in een tijd waarin aan die vaste waarden van ons Christenleven aan alle kanten wordt getornd. Zo is er een nieuwe theologie en een nieuwe moraal, die zeer bedenkelijk is. Het is in deze artikelen niet mijn bedoeling daarop in te gaan. Men kan natuurlijk de tegenstellingen, die daarbij zijn ontstaan ook aanduiden met woorden als conservatief en radikaal. Hoe belangrijk alles wat daarover geschreven wordt ook is, we willen deze termen dit keer in die zin niet gebruiken.

We willen er van uitgaan, dat die duurzame waarden onaangetast blijven. Zonder dat daaraan getornd wordt, blijft er toch in vele kringen een spanning tussen oud en nieuw. Want dan gaat het over de vormen, die aan deze waarden worden gegeven. Die vormen zijn niet altijd hetzelfde. Ze bewegen zich en veranderen in de voortgang der tijden. Ze hebben te maken met traditie, met wat we van jongs af aan gewoon zijn geweest. En daartegenover staan dan vormen, die passen in de tijd waarin we leven of die meer eigen zijn aan een andere cultuur.

Het is bij die verandering van vormen, dat we ook vaak de botsing tussen oud en nieuw constateren. In die botsing vinden we drieërlei gesteldheid:

Er zijn onverstoorbare minnaars van het oude, die onder alle nieuw gras een adder vermoeden. Ze houden vast aan een vorm, die in hun leven altijd heeft gegolden. Ze maken van de traditie een beginsel.

Er zijn ook ontembare minnaars van het nieuwe, die elk oud woud willen omhakken om daarvoor in de plaats nieuwe bossen te planten. Ze gooien de traditie omver.

Er zijn er ook, die het verband met het oude graag vasthouden om de historische waarde, die er vaak in schuilt, maar die tegelijkertijd een open oog voor gestadige vernieuwing hebben. Deze laatsten verstaan, dat nieuwe vormen de wezenlijke waarden van het Christelijke leven niet mogen aantasten, maar dat ook omgekeerd die waarden in een verouderde atmosfeer niet mogen verstikken.

We kunnen voor de laatste zienswijze kiezen, maar dan blijft toch de vraag hoe we in de praktijk de inzichten van de twee eerste groepen bij elkaar moeten brengen. Wat moeten we doen als er bij sommigen altijd wantrouwen is tegen het nieuwe en bij anderen weerstand tegen wat oud en traditioneel is? In menige Christelijke kring is dat een moeilijke vraag. Kerkeraden kunnen ermee tobben en verdeeld zijn. Soms is het een kwestie van een meerderheid, die een minderheid overstemt.

Het enige wat we moeten doen - en dat is altijd de aangewezen weg - is dat we samen Gods Woord openslaan en zien wat dat Woord ervan zegt. En dan denk ik aan de gelijkenissen, die Jezus vertelde over de nieuwe lap, die niet paste op het oude kleed en de nieuwe wijn, die niet bewaard kon worden in oude leren zakken. En met name denk ik daarbij aan het woord, dat Jezus - de grote Mensenkenner - er aan toevoegde (volgens Lucas): ,,Niemand, die oude (wijn) gedronken heeft wil (terstond) nieuwe, want hij zegt: de oude is voortreffelijk.''

Deze gelijkenissen van Jezus hebben een direkte betekenis ten aanzien van Oud Testamentische ceremoniele voorschriften, die niet meer pastten in het Nieuw Testamentisch klimaat. Maar deze gelijkenissen hebben ook een algemene betekenis als we ze toepassen op vandaag. En daar zal het ons met name om moeten gaan. In een volgend artikel willen we eerst iets over deze gelijkenissen zeggen om dan verder terug te keren tot wat we vandaag in onze kringen constateren.

Vervolg van pag. 16

en weer een andere voederplant — sorghum — wordt in Alberta getest.

In Ontario heeft men onlangs met succes een olienoten-oogst geproduceerd — en dat werd toch tot voor kort als een subtropisch gewas beschouwd. Als men bedenkt dat Canada jaarlijks $50 miljoen besteedt aan de import van olienoten, zal dit nieuwe gewas, als men het op vrij grote schaal kan verbouwen — en de experts van het departement van landbouw verwachten dat dat kan — van grote invloed zijn op de voedsel-economie van Canada. Betere soorten druiven en ander fruit worden in Ontario en British Columbia getest.

Hoewel de politiek en de Constitutie de laatste tijd veel belangstelling hebben gehad, worden dus blijkbaar de meest directe behoeften niet over het hoofd gezien.

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CALVINIST CONTACT
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THANKS

BULT: We wish to thank our children, grandchildren and friends for making the celebration of our 35th Wedding Anniversary such a happy occasion. We thank the Lord for all his blessings.
John and Janny Bult
Brampton, ON

MOES: We wish to thank our many friends, near and far, for the great outpouring of love, appreciation and sympathy at the time of the death of our beloved husband, father and grandfather.
(Mrs.) Florence Moes and family.

MOESKER: We like to thank our children, relatives and friends who shared in our joy by phone, cards, letters and flowers. You have made our 55th Wedding Anniversary a happy and thankful event. May the Lord bless you all.
Mr. and Mrs. Fedde Moesker,
Orillia, ON

BIRTHS

ABMA: We, Fred and Joan, give thanks to God for blessing us with the birth of our second child, LAURISA CHRISTINE, born March 5, 1981. A little sister for Jacquline. She is the 3rd grandchild for Mr. and Mrs. E. Kamminga of St. Catharines, ON, and the 14th for Mrs. K. Abma of Edmonton, AB.
Box 173, Evergreen Mobile Park, Edmonton, AB T5B 4M2

BAZUIN: With great thankfulness to God, the creator and giver of life, Ivan and Judy (nee Steenhof) joyfully announce that we have been entrusted with a daughter, RACHEL HELEN, born March 7, 1981, 8 lbs., a sister for Joshua. Proud grandparents are Mr. and Mrs. Harry Bazuin, Ted Steenhof of Hamilton and Mrs. Kathy Eastman of Brantford. Great-grandparents for the third time, Mr. and Mrs. H. DeHaan of St. Catharines and Mrs. C. Steenhof of Western Ontario.
1423 Upper Wellington St., Hamilton, ON L8V 3S8

DORSMAN: Henry and Carol (nee Crowson) are thankful to the Lord for the safe arrival of their 3rd son, ROBERT JAMES, born March 21, 1981, in Grimsby, ON. Third grandson for Mr. and Mrs. A. Crowson, and 4th grandson for Mr. and Mrs. C. Dorsman, both of Oakville, ON.
99 Charles, Beamsville, ON L0R 1B0

LEFERINK: We thank the Lord, the giver of life, for the birth of our third son, MARK HENRY, 9 lbs. 9 oz., on February 18, 1981. Proud parents are Hank and Rita Leferink (nee VanHelden). A little brother for Jamie and Christopher. Third grandchild for Mr. and Mrs. A. VanHelden. Sixteenth grandchild for Mr. and Mrs. A. Leferink. Second great-grandchild for Mr. and Mrs. J. Kroezen and Mrs. H. VanHelden-Wegner.
R.R.#2, Georgetown, ON L7G 4S5

BIRTHS

VANT LAND: John and Teena thank the Lord for the safe arrival of KAREN LYNNE, born February 27, 1981, weighing 6 lbs. 7 oz. A little sister for Bradley and Tania.
Home address: 183 - 7 St. N., Lethbridge, AB T1H 1V6

VELTHUIZEN: Joyfully and with much praise and thankfulness to the Lord, we, Bart and Alice Velthuizen, wish to announce that God has blessed us with our first child, a daughter, JOLENE GRACE, born on February 18, 1981. First grandchild for Mr. and Mrs. Fred Meyerink of Edmonton, AB, and for Mr. and Mrs. Dirk Velthuizen of Drayton, ON.
Edmonton, AB

MARRIAGES

BOUWSEMA-DE GRAAFF: Mr. and Mrs. Len Bouwsema and Mr. and Mrs. Gary de Graaff are pleased to announce the forthcoming marriage of their children, BETTY and GORDON. The ceremony will take place, the Lord willing, on Saturday, April 11, 1981 at 1:30 p.m. in the Maranatha Chr. Ref. Church, Calgary, AB. Dr. J.S. Hielema officiating.
Future address: #308 - 1431 - 37 St. S.W., Calgary, AB

HESSELS-WIERSMA: With praise and thanks to God, we ALICE and JOEL, children of Mr. and Mrs. Peter Hessels and Mr. and Mrs. Bill Wiersma, will be united in marriage on April 4, 1981 at 3:30 p.m. in Immanuel Chr. Ref. Church, Hamilton, ON. Rev. M. Lise officiating.
Future address: 234 MacKenzie Cr., Caledonia, ON

KERKHOF-LAMMERS: Mr. and Mrs. G. Kerkhof and Mr. and Mrs. H. Lammers are pleased to announce the forthcoming marriage of their children, MARY ANNE and ANDREW. This celebration will take place, the Lord willing, on Saturday, April 4, 1981, at 3:30 p.m. in the Bethel Chr. Ref. Church, Waterdown, ON.
Future address: Braeburn, 1 Hamilton St. S., Apt. 1008, Waterdown, ON L0R 2H0

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"And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6).
The Lord willing, we hope to celebrate a special occasion, the 30th Wedding Anniversary of our parents and grandparents,

HENRY and JANET BYMA
(nee De Boer)

We praise God for all his blessings, and ask that he continue to keep them in his care.
Richard & Rosina Byma; H.R., Kendra
Jake & Ann Ellens; Amanda
Benny & Linda Byma; Justin
Roy & Audrey Little; Shawn, Kristy
Ed & Betsy Van Der Molen
Joan Byma
Open house will be held at their home on April 20, 1981, from 10 a.m. - 6 p.m. Best wishes only.
Home address: R.D.#6, Box 312, Sussex, NJ 07461

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1956 April 15 1981
With joy and thankfulness to God, we wish to announce the 25th Wedding Anniversary of our parents,

SIMON and BEA DYKEMA
(nee VanderWey)

Thank you, Mom and Dad for the many years of love and understanding you have shown to us and each other. Hoping that God will grant you many more years together. With love from:
Kelvin & Joanne — Edmonton
Helen & Simon; Michael — Thorold
Elsa — Grand Rapids
Kathleen — at home
Home address: 18 Drake St., Beamsville, ON L0R 1B0

1956 April 13 1981
With joy and thanksgiving to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

HENK and DINI EVERS
(nee Zylstra)

May the Lord continue to bless them and keep them in his care.
With love and congratulations from their children and grandchildren,
Jerry and Geraldine; Wesley, Charlene
Marietta and Bert Mulder
Joanne and Clarence (engaged)
Sonya
Lorraine
William
Henry
Friends and relatives are invited to celebrate this event with us at the open house to be held in the Wellandport Chr. School gym on April 13 from 8:00-10:00 p.m.
Home address: R.R.#3, Wellandport, ON L0R 2J0

1951 April 13 1981
"I will instruct you and teach you the way you should go" (Psalm 32:8a).
With love and thanks to our Lord, we announce the 30th Wedding Anniversary of our parents,

WYTZE & JANNIE HIEMSTRA
(nee DeVries)

It is our prayer that they may continue to experience God's love and goodness in abundance, that they may have many more years together in love, health and happiness. Your loving children:
Rick & Margaret — Sparta
Rick & Cathy — Aylmer
Lynn — at home
Charlie — at home
Home address: 136 South St. West, Aylmer ON N5H 1S1

's Gravendeel Port Colborne
1931 April 11 1981
With joy and thankfulness, we hope to celebrate the 50th Wedding Anniversary of our dear parents and grandparents,

ADRIANUS WILLEM
and
TEUNTJE VAN DEN BOOGAARD
(nee Smaal)

We thank the Lord for giving them these many years together, and pray that he will continue to be near to them.
Their thankful children and grandchildren,
Adrian & Diny van den Boogaard; Wilma, Antoinette, Marcel, John — Port Colborne
Tony & Maaike Langenberg; Marianne, Adrian, Grace — Port Colborne
Harm & Adrie Veldman; Wilma, Andrew, John — Port Colborne
Mels & Anna van den Boogaard; Teresa, Lori — Fenwick
Kees & Joanne van den Boogaard; Mary, Tanya — Welland
2531 Miller Road, Port Colborne, ON L3K 5V5

ANNIVERSARIES

1956 April 16 1981
With thankfulness to the Lord, we wish to announce the 25th Wedding Anniversary of our parents,

MARTEN and GRACE
VAN ROOYEN

We wish them God's blessing of health, happiness and love. It is our prayer that our heavenly Father, who has blessed them so richly in the years that went by, will continue to keep them in his loving care.
Congratulations and love from their children:
Dick & Cindy
John
Annette
Martha
Darlene
Paul
Friends and relatives are invited to an afternoon social, Saturday, April 11, anytime between 2-5 p.m. in the basement of the Forest Chr. Ref. Church.

1941 1981
Diepenheim April 18 Burlington
"And he said, 'My presence will go with you and I will give you rest.' And he said to him, 'If thy presence will not go with me, do not carry us from here'" (Ex. 33:14,15).
The Lord willing, we hope to celebrate with our parents and grandparents,

WILLEM HENDRIK & BREGTJE
WELMERS (nee Dykstra)

their 40th Wedding Anniversary. May God continue to bless and keep them through the years to come.
Congratulations and love from:
Ria & Tom Vellinga — Mississauga
Hilda & Andy Zylstra; Thanh, Andrew, Michael, Phillip, Raymond, Benjamin — Waterdown
Arnold & Anne Welmers; Jonathan, Jennifer — Burlington
Bill & Hilly Welmers; Yvonne, Kenney, Jason — Greensville
Open house will be on Saturday, April 18, 1981, from 7-9 p.m. in the gymn of Trinity Christian School on Walker's Line in Burlington. Best wishes only.
Home address: 1261 Royal Dr., Burlington, ON L7P 2G2

OBITUARIES

The consistory and congregation of the Ebenezer Chr. Ref. Church, Trenton, express their love and concern for Wendy and Kathleen Draaistra, and the friends and relatives of

THOMAS and GRACE
DRAAISTRA
and their sons,
TOMMY and BRIAN

who the Lord called home. May the Lord draw us together as brothers and sisters in Christ and provide us with strength that we may live for him.
Rev. A.A. Van Geest, President
Gerald Zwart, Clerk

Heden nam de Heere tot zich ons aller vriend,

KLAAS VISSER

op de leeftijd van 79 jaar. Dat hij thans juicht voor Gods troon zij de weduwe en kinderen tot troost in dit smartlijk verlies.
Namens de Friendship Circle of Taber, AB

O'Brien - Steele Funeral Home
30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1S7
Christian Funeral Director

OBITUARIES

On Thursday, March 19, 1981, the Lord took unto himself our dear mother and oma,

WIKKE DE VRIES

at the age of 63.
Revelation 14:13. Wife of the late Sieger deVries.
Dear mother of:
Martha & Joe VanDyke — BC
John & Nellie deVries — Beamsville
Pete & Rose deVries — St. Catharines
Clarence deVries — Newmarket
Dick & Lyn deVries — St. Catharines
Grace & George Miedema — St. Catharines
Janet & Les Varga — St. Catharines
Dear oma of 18 grandchildren.
Dear sister of:
Janke
Ruth
Djieuke
Klaaske
Steven
Jan
Dirk
Sjourd — all in Holland
Funeral services were held on March 21, 1981 at the Trinity Chr. Ref. Church in St. Catharines.

On March 20, 1981, the Lord took home suddenly, our very beloved wife, mother, grandmother, and great-grandmother, in her 75th year,

KLAASJE ZANTINGH
(nee Otten)

Her life was Christ, and her dying gain. On earth, she loved so much to sing of the glory and praise of God, and her Redeemer. Now drinking of the water of life, she may sing his praise forever.
Beloved husband — Hendrik Zantingh.
Beloved children:
Joe & Elly Zantingh — Smithville
Ali & Harm Kelly — Dunnville
John & Alida Zantingh — Dundas
Bert & Fenna Zantingh — Smithville
Alida & Bert van Soelen — Dunnville
Rick & Willy Zantingh — Dunnville
Siny & Albert Katerberg — Salem
Jane & Martin van der Veen — St. Ann's
Henry & Louise Zantingh — Smithville
Jerry & Helen Zantingh — Grimsby
Rhea & Ed De Vries — Smithville
61 grandchildren and 14 great-grandchildren.
The funeral was held on March 23, 1981 on their 52nd Wedding Anniversary from Chr. Ref. Church of Smithville, ON. Rev. P. Ravensbergen officiated.
Home address: Shurrie Rd., Smithville, ON

On March 16, 1981, the Lord in his infinite wisdom took unto himself his faithful servant,

KLAAS VISSER SR.

at the age of 79 years.
"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).
He leaves behind his loving wife, Alice Visser (nee Muiselaar) and children:
Klaas & Grace — Taber
Agnes & John — Brooks
Hans & Lena — Taber
Jenny & Harry — Taber
Dieny & Sietse — Taber
Dick & Marilyn — Taber
Morris & Magaret — Taber
and 2 brothers in Holland; 38 grandchildren and 7 great-grandchildren.
The funeral was held on March 20 at 2 p.m. at the First Chr. Ref. Church at Taber, AB.
Home address: Box 844, Taber, AB T0K 2G0

Classified Advertising

OBITUARIES

De Bijbelstudieclub geeft met leedwezen kennis van het overlijden van hun trouw medelid,

KLAAS VISSER

,,Zalig zijn de doden die in de Here sterven van nu aan. Ja zegt de Geest, dat zij rusten van hun moeiten want hun werken volgen hen na'' (Openb. 14:13).
Moge dit voor de familie en voor ons tot rijke troost zijn.
Taber, 16 maart 1981.
Het Bestuur.

The consistory and congregation of Calvin Chr. Ref. Church, Dundas, ON, express sincere sympathy to their pastor Rev. J. Zantingh and family in the passing away of his mother,

MRS. H. ZANTINGH, SR.

''For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens'' (2 Cor. 5:1).

TEACHERS

Ontario

ALLISTON: Alliston Interdenominational Christian School Society intends to open September, 1981, D.V. Teacher applications are invited for grades **Kindergarten to 8**. Multiple grade classroom experience an asset. Please forward resume to: A.I.C.S.S., Box 1122, Alliston, ON L0M 1A0.

AYLMER: Immanuel Chr. School, Aylmer, ON requires a teacher for **remedial-mornings** and a teacher for **principal's relief-afternoons**. These positions can be half time or combined as full-time. Write: Mr. R. Poortinga, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6, or phone: (519) 773-8543.

BELLEVILLE: Quinte Christian High School invites applications from teachers for the following areas: **French, English, Music, Boys Phys. Ed.** Send inquiries with resume to: The Principal, P. Van Huizen, 289 Pinnacle St., Belleville, ON K8N 3R3. Phone: (613) 968-7870.

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **English, Music,** with possible opening in **Business, French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

BRANTFORD; Brantford Christian School invites applications for the position of **Kindergarten teacher**. 3 full days per week, Monday, Wednesday, Friday, experience an asset. Please forward inquiries and resume to: Mr. Chris VanderVeen, Principal, B.C.S., 7 Calvin St. Brantford, ON N3S 3E4. Phone: (519) 752-0433 (school).

BURLINGTON: The Education Committee of Trinity Christian School invites applications for possible openings in the following: **Kindergarten**, part-time grade 6, and teachers for the **Primary** and **Intermediate** levels. Please forward inquiries and resume to: Trinity Christian School, c/o Mrs. Ann Dirkse, 650 Walker's Line, Burlington, ON L2N 2E7.

CHATHAM: The Chatham, ON, Calvin Christian School needs the services of a **grade 7 teacher**, beginning September 1981. This position includes the teaching of **language arts** subjects to **grade 8**. Please send applications to: Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5. Phone: (519) 352-4980 (school) or (519) 352-7427 (res.)

CHATHAM: Chatham District Christian Secondary School invites applications and inquiries for a **math/PE** position, a possible **history/Bible** position, and a part-time **art position** for 1981-82. Please contact: Henry Kooy, Principal, 90 Park Ave. E., Chatham, ON N7M 3V4. Phone: (519) 352-4591 (school) or (519) 354-9528 (home).

CLINTON: The Clinton and District Christian School needs a **teacher for the primary grades**, starting September 1981. Please send applications to: The Principal, Mr. R. Schuurman, Box 658, Clinton, ON N0M 1L0 or phone: (519) 482-7851.

COTTAM: Principal required for a rapidly growing interdenominational Christian school for the 1981-82 school year. Send inquiries to: William Hordyk, Principal, Emmanuel Christian Academy, Box 220, Cottam, ON N0R 1B0. Phone: (519) 839-4874.

DRAYTON: Drayton Calvin Christian School invites applications for the following positions beginning in September 1981. **Teaching Principal** for combination grades 7 and 8 (attractive house also available adjacent to the school. A full-time teacher for combination **grades 5 and 6**. A teacher for a newly established **kindergarten class**. This position is for 3 days per week with a possibility of other teaching duties. For applications and/or information please contact: Miss Annette Van Houten, Principal, Box 141, High St., Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

GEORGETOWN: Georgetown District Christian School invites applications of teachers for vacancies on the **junior level**. Please forward inquiries and resume to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school) or (416) 877-6444 (home).

KINGSTON: The Kingston Christian School invites applications for a **Grade 1 teacher** (full-time), and 1 or 2 part-time teacher(s) for **junior** and **intermediate** grades in **science, math, French,** and **art**. Experience preferred. Applications to the Principal, Kingston Christian School, 88 Wright Crescent, Kingston, ON K7L 4T9.

LONDON: You are invited to submit applications including resume and academic record for the following teaching position(s) for the 1981-1982 school year: **PE/Bible/French/business** (female preferred). Please submit your application to: W. Drost, Principal, 24 Braesyde Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

LUCKNOW: The Lucknow District Christian School requires a **teaching principal** for the **senior grades** beginning school year 1981-82. We will also consider a senior teacher with partial administrative duties. Please address inquiries or applications to: Mrs. B. Broer, Secr., Education Committee, R.R.#1, Kincardine, ON N0G 2G0.

NEWMARKET: Holland Marsh District Christian School invites applications for possible openings in the **primary** and **senior grades.** For further details and application forms, write: Mr. Jake van Breda, Principal, Holland Marsh District Christian School, R.R. #2, Newmarket, ON L3Y 4V9, or phone: (416) 775-3701 (school); (705) 737-0957 (home).

STRATFORD: The Stratford and District Christian School needs 2 teachers, **1 kindergarten** plus **relief (7, 8)** and 1 teacher in the **primary division**. Please send resume and inquiries to: A.J. Vanderstoel, Box 276, Stragford, ON N5A 6T1. Phone: (519) 271-7292 (school), (519) 655-2967 (home).

ORANGEVILLE: The Orangeville Interdenominational Chr. School invites applications for a part-time teacher in the **primary grades (1-4).** This position would be afternoons (35%), working along with the master teacher (65%). Could include principal relief. Applications can also be sent for a possible **junior opening**. Send applications to: Mr. R. Duggan, Principal, 298 Broadway West, Orangeville, ON L9W 1L3. Phone: 519-941-3381 (school) or 519-941-7677 (home).

STRATHROY: John Calvin Christian School, Strathroy, Ontario has a possible teaching position at the **primary level** and requires a **remedial teacher** (60% - each morning) for the school year 1981-82. There is a possibility that the remedial time (60%) will be combined with the principal's relief position (40%) for a full time position. Please send letters of application to Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).

THUNDER BAY: Thunder Bay Christian School invites applications for the position of **kindergarten teacher,** combined with **secretarial duties** or **remedial teaching**. Also possible openings in the **primary** and **intermediate** grades. Please address resume or inquiries to: Mr. C.J. Grootenboer, Secr., R.R.#1, Murillo, ON P0T 2G0. Phone: (807) 935-2778 (home).

TORONTO: Toronto Central Christian School invites applications for teachers, **grade 1 through 8.** Please direct inquiries and applications to: Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5, or phone: (416) 968-2036.

WELLANDPORT: The Wellandport Christian School invites applications for possible openings in the following areas: **Intermediate Division** (ability to teach French an asset) and **Primary Division**. Direct all inquiries to Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school).

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

WOODSTOCK: Required for September 1980, a teacher for **grade 5**. Ability to teach **French** an asset. Please forward resume or inquiries to: R. Vander Ploeg, Principal, John Knox Christian School, Juliana Dr., Woodstock, ON N4S 7W3. Telephone: (519) 539-1492 (school).

British Columbia

CHILLIWACK: The Chilliwack Christian School in the beautiful Fraser Valley invites applications from an experienced teacher for the position of **Kindergarten/grade 1 combination**, commencing September 1981. Please address applications or inquiries to: Mrs. Freda Brink, 41445 Yale Rd. W., R.R.1, Sardis, BC V0X 1Y0, or phone the school at 604-792-4171.

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TEACHERS

John Knox Memorial Christian School

in Fruitland

requires the following personnel.

1. A teacher for a possible opening in a **combined grade 2 and 3** class.
2. A half-time teacher for our **remedial programme.**
3. A teacher for a **Kindergarten** awaiting membership approval.

Interested parties may also apply for a **combined remedial/Kindergarten** position.

Letters of inquiry and applications may be made to:
Wm. Slofstra, Principal.
John Knox Memorial Christian School,
Box 27, Fruitland, ON L0R 1L0
School Phone: 643-2460 — Home phone: 945-2657

We at

—Smithville District Christian High School—

are in need of full time **MATH** and **SCIENCE** teachers for the school year 1981-1982.
Positions will also be open in
MUSIC, BASIC EDUCATION and **BUSINESS EDUCATION.**
SDCH operates under the HDCH school board.
Please direct inquiries and send all applications to:
Mr. M.B. Stroobosscher, Principal.
Smithville District Christian High School,
Box 310, Smithville, ON L0R 2A0
Phone: 957-3255 or 957-3431

Nova Scotia

KINGS COUNTY CHRISTIAN SCHOOL
Cambridge Station, NS

requires a

Teaching Principal

and

3 teachers

to fill vacancies for the 1981-1982 school year. The school consists of grades primary to 9, with an enrolment of approximately 100 students, divided over 5 classrooms. Please forward resume to:
Mr. Frank Brink, Chairman of the Ed. Com.
c/o Kings County Christian School Society
P.O. Box 161, Kentville, NS B4N 3W4 or phone:
Mr. Brink at 902-538-9979.
If no answer, try Mrs. Grace Vander Ploeg, secretary of the Ed. Com. at 902-582-7347.

Alberta

The Calgary Christian School invites applications for the following positions for 1981 - 1982

- Senior high school vice-principal (with teaching duties)
- Senior high French
- Librarian — Kindergarten to 12

Please inquire or apply to:
Ulrich Haasdyk, Principal, Calgary Christian School
2839 — 49 St. S.W., Calgary, AB T3E 3X9
Phone: (403) 242-2838.

Edmonton Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in kindergarten, elementary, intermediate, junior and senior high classroom positions. These include openings in **music/fine arts, remediation, physical education,** and **secondary social studies, counselling, business education, mathematics,** and **English.**

We have the added excitement this year of having the services of curriculum coordinators: K-6 and 7-12. This combined with nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

Lee Hollaar, Principal
14304 — 109 Ave., Edmonton, Alberta T5N 1H6
Telephone: (403) 454-0791

Rocky Mountain House Christian School

situated near the beautiful Rocky Mountains is inviting applications for possible openings in the **elementary** grades.
Send applications or inquiries to:
Mr. P. Valkenier, Principal,
P.O. Box 669, Rocky Mountain House, AB T0M 1T0
Phone: (403) 845-3516

Classified Advertising

TEACHERS

British Columbia

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1981/82 in any of the major areas of study, but especially in:

- ◄ **Bible**
- ◄ **Social Studies** *(1 definite opening)*
- ◄ **Business Education** *(1 definite opening)*
- ◄ **English** *(1 definite opening)*
- ◄ **French**
- ◄ **Math / Science**

or combinations thereof

in some of these subject areas, leadership with over-all program development could be offered. Also, as of March 12 new **special education position** open to teach learning disabled adolescents and supervise on-the-job experience.

Located in the greater Vancouver regional district with an out-standing range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

15353-92nd Avenue, Surrey, BC V3R 1C3

For further information contact: **F. Herfst, principal,**

(604) 581-1033 (office) or **(604) 524-6753** (home)

The Vancouver Christian Secondary School

is a young, rapidly growing interdenominational Highschool.

Now in its 3rd year of operation, it has 100 students, offers grade 8 through 11, expects about 150 students in September 1981, and will add grade 12, the Lord willing. Recently the school amalgamated with the Vancouver Christian Elementary School, which has offered Christian education in Vancouver, BC for over 30 years.

For the schoolyear 81-82, the school will need the following:

Principal: The present principal would like to return to full-time teaching. The new principal should be a wise Christian, show interest in curriculum development, have proven administrative ability, and be able to deal with supporters and parents of different Christian background.

He or she will be expected to teach for approximately 1/3 of the time.

Staff: Due to expansion, the school will need 2 or 3 additional teachers.

Prospective teachers in all subject areas are encouraged to apply. In particular the school is looking for teachers with experience in **Science, P.E.,** and **Business Education** courses. Enquiries should be directed to the principal:

Mr. Conrad VanderKamp,
Vancouver Christian Secondary School,
3496 Halda Dr., Vancouver, BC V5M 3Z4.
Phone: (604) 430-3062 (school).

The Elementary Division

of the

Vancouver Christian School,

5621 Killarney St., Vancouver, BC V5R 3W4, invites teacher applications for openings in grade **3/4 combined** and grade **6**. Please send your application and resume to the principal:

Mr. Frank DeVries.

BULKLEY VALLEY CHRISTIAN HIGH SCHOOL

In Smithers, BC invites applications for teachers for the 1981-82 school year, with qualifications in the following areas:

- ■ **English**
- ■ **French**
- ■ **Business Education**
- ■ **Home Economics**

Send applications to:

George Koopmans,
Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.
Phone: (604) 847-4238 (school)
(604) 846-5386 (home)

NEERLANDIA: Neerlandia School requires two Christian teachers for 1981-82: (1) **language arts** teacher for grades **7-10** (ability to teach music or French an asset); (2) a **grade one** teacher. Send resumes or inquiries to: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: 403-674-4308 (home); 674-5581 (school).

BURNABY: John Knox Christian School, Burnaby Campus, will have a **full-time position including special education** for the 1981/82 school year. Interested persons are invited to forward their complete resume and application forms to: Ben Hendricks, Principal, John Knox Christian School, Burnaby Campus, 8260 — 13th Ave., Burnaby, BC V3N 2G5

New York

NEW YORK: East Palmyra Chr. School has possible openings in **grades 1 and 2** and **5 and 6**, send applications and letter of resume to: Jerry Tuning, Principal, East Palmyra Chr. School, P.O. 31, East Palmyra, New York 14444. Phone: 315-597-4400.

DUNCAN: Duncan Christian School invites applications for a junior secondary **social studies/science** or **English/science** teaching position for the 1981-82 school year. Inquiries are also invited for a possible **special education** position at the elementary level. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9. Phone: (604) 746-5341.

HELP WANTED

MARRIED PERSON OR SINGLE PERSON willing to live on own for dairy and feed lot in Southern Alberta. This position will be open on May 1, 1981. Applicants must be experienced with livestock and hay and forage equipment. References are required. Apply to: Schuld Farms, Box 182, Iron Springs, AB T0K 1G0. Phone: (403) 738-4439.

WANTED: Single man on large irrigation farm in southern Alberta, room and board supplied, private living quarters. High wages for the right person. Phone: (403) 345-3156 or write Box 1314, Coaldale, AB.

HELP WANTED

Challenging Position

The Christian Labour Association of Canada's Rexdale (Toronto) office has an opening for

ASSISTANT TO THE EXECUTIVE SECRETARY

Duties include secretarial work, editing manuscripts, coordinating work of office staff, proofreading, correspondence, etc.

Applicants must be excellent in grammar and spelling, and have substantial secretarial experience. Applicants should be able to function well within a team of ten other people.

Good salary and outstanding fringe benefits.

Send application and resume to:

CLAC, 821 Albion Road, Rexdale, Ontario M9V 1A3

REDEEMER COLLEGE

invites applications for the position of

Development and Business Director.

The successful applicant would be responsible for the promotion of the College programs and the management of its financial affairs.

Applications, including resumes and references, are to be submitted to:

Staff Appointments Committee of the
Redeemer Reformed Christian College,
Box 2340, St. Catharines, Ontario L2M 7N7
no later than April the 30th.

WANTED: experienced, responsible person for dairy farm — London-Woodstock area. Must be a good milker. Starting salary, $1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Furniture store located in Stratford area needs sincere Christian couple to manage the business. Monthly salary plus attractive commission. Possible opportunity to purchase the business. Letters to Box #4581, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

WANTED: Young person for help in warehouse, deliveries and sales. Please contact: Oak Hills Wholesale Florist Ltd., Fenwick, ON. Phone: 892-5714.

DAIRY MAN required to assist in all phases of 60-cow dairy, including field and harvesting operation. We are progressive and use good up-to-date equipment. If you have farm experience, we will consider training you in dairy skills. Accommodation: 3 bedroom home on separate yard. Prefer married couple. Please send applications to: Revrok Farm, Box 639, Rocky Mountain House, AB T0M 1T0. Phone 403-729-2185.

House of Viking

For our warehouse immediately needed, experienced full-time furniture repair and touch-up person. Ability to drive a truck is helpful. Excellent benefits, excellent working conditions. Call Wilma at 416-625-8811.

House of Viking Furniture Sales

If you are a dynamic, aggressive individual interested in earning a good income, plus excellent benefits then we are looking for you. We have an opening for a commission sales person. Experience is an asset but not a prerequisite. Call Wilma at 416-625-8811.

WANTED: A responsible young man, single, for modern dairy farm, in western Ontario. Phone: 519-523-9241.

EMPLOY. WANTED

YOUNG MAN of 22 years, living in Holland, wishes to immigrate to Canada. He has farming experience and seeks sponsorship from a farmer. Please write to Box #4602, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3, for more information or call 416-386-0018.

EMPLOY. WANTED

MARRIED CHRISTIAN COUPLE will take care of elderly person(s) in exchange for living quarters and other expenses. Available immediately. Preferably in southern Ontario. Please reply to Box #4603, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

RELIABLE and ambitious young farmer is looking for work on dairy farm or likes to rent with option to buy. References available. Contact: 519-833-2160.

REAL ESTATE

DAIRY FARM

120 acres with approximately 80 acres cultivated. 35 acres of pasture meadows. Large milk quota. Over 60 head of cattle. Full line of farm and dairy equipment. 1½ storey frame home. Barn: 46 tie-ups and calf pens. Obtain more information by calling our office. MLS.

GREENHOUSE BUSINESS

Just 2 miles from Simcoe. Beautiful 4 bedroom house with large family room on main floor. On 6 acres: over 1 acre 45,800 sq. ft. of greenhouse in 9 sections; 60 x 30 utility barn with cold room. Combination oil or gas boiler steam heating. Overhead sprinkler system. Shown by appointment through L.B. Call us for more information.

8 ACRE HOBBY FARM

4 bedrooms, den, TV room, modern kitchen with built-in dishwasher, large living room and a 14' x 12' dining room, bricked-in fireplace for woodburning heater (plenty of firewood on property). Barn 20' x 30'. Fruit trees. 4 miles from Simcoe. MLS 6688.

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237 ACRES, 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton. F721.

753 ACRES, 700 workable, 1 house and barn, 3,000 heat unit area. F699.

BASIC LAYER QUOTA 14,400, 2 barns, 7 bedroom home, 100 acres — 97 workable. Near Londesboro F727.

BEEF BARN, brick home, 100 acres. Near Londesboro. F701.

50 SOW FARROW-TO-FINISH, modern barn, 187 acres, 175 workable, 3 bedroom home, 10-1/8% mortgage. F735.

100 SOW FARROW-TO-FINISH, brick house, steel shed, 182 acres, 160 workable or 85 acres. F596.

703 ACRES, 628 workable, 3 sets of buildings. F655.

80 SOW BARN, 115 fattening, liquid manure, brick house, excellent buildings, 28 acres. F756.

100 ACRES, grain drier, storage bins, ranch style house. F715.

167 ACRES, 145 workable, gravel pit, 7 acres bush. Morris township. F581.

310 ACRES, 252 workable, gravel pit, hard wood bush, modern house, beef and pig barn, mortgage considered. F761.

100 SOW, 365 fat pig capacity, liquid manure, 5 bedroom house. F760.

BROILER QUOTA, 20,000 plus class 2, roaster A. Quota 1,220, annual pullet production 70,000, modern 4,000 sq. ft. home, built-in pool, 20 scenic acres. You can also buy 30 acres across the road with 18,000 layer quota, 3 bedroom house. F480.

200 HOG CAPACITY brick bungalow, small acreage, at Holmesville, $75,000. F764.

DAIRY, 200 ACRES, 165 workable, 85 free stall, double six herring bone. Quota available. F743.

138 ACRES, 125 systematically tiled, 80 sow and 600 finishing barn, 3 acres orchard, modern home, Hay township. F772.

100 ACRES, 94 workable, 37 tie-ups, barn, good home, $185,000. F778.

We have other farms available.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

LARGE DAIRY OPERATION

200 acres and 600 acres rented. Dairy barn, approximately 85 tie-ups; loafing barn; box stalls; 4 silos; 3 graineries; full line of new equipment; 135 head of cattle.

#1 - 822 litres; #2 - 183,073 milk quota. 2 machine sheds; 8 room house; active sand and gravel pit. Approximately 5 miles from Chr. Ref. Church and Christian school in Orillia.

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Call Henry Zwiers at
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12,000 BROILERS plus 2,500 secondary quota, 70 sow farrow-to-finish, 50 acres tile-drained crop land, excellent brick home, good financing, western Ontario.

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and ask for Keith Miller

774-4077 (evgs.)

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100 ACRE DAIRY FARM

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Three bedroom bungalow (quiet area). For rent for the month of August. 15 minutes from the Falls. Contact Box #4594, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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THRIVING [DUTCH] VARIETY STORE

Near Holland Marsh, 60 km north of Toronto; price, $75,000, depending on inventory level; substantial cash downpayment a prerequisite; favourable lease or purchase of the main street premises negotiable.

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PERSONAL

Bejaard Chr. Ref. weduwnaar met pension wenst in contact te komen met vrouw van omstreeks 65 jaar (plus). Brieven liefst met photo en phone nummer worden verzocht te zenden to Box #4606, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

PERSONAL

Single gentleman, 35, would like to meet a Reformed lady, living in Southern Ontario, about 5'7", 22-30 years of age. Photo if possible. Likes music and the outdoors. Please write to: Box #4604, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Christian Reformed lady, aged 60 years of age, would like a position as live-in housekeeper for Dutch Christian gentleman living alone, of approximately the same age. Please reply to Box #4597, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

ACCOMMODATION

ROOM AVAILABLE for a male looking for a place in the St. Catharines area. Write to: Box #4605, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Looking for a female roommate to share a 2-bedroom apartment in the north-east end of **St. Catharines**. Please reply to Box #4591, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

YOUNG FAMILY, 2 children, would like to rent 2 or 3 bedroom house or apt. in the Stoney Creek, Grimsby, or East Hamilton mountain area by May or June. Phone 692-5221.

COTTAGES

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As summer approaches and vacation plans are underway, we ask you to consider a trip to Golden Lake. We can guarantee you a beautiful trip and excellent accommodations at moderate prices. We have one and two bedroom housekeeping cottages, all with modern conveniences. We offer boat and motor rentals, swimming, good fishing and a small trailer park for campers. Take a tour through the Ottawa Valley during your stay with us. For reservations or information call 613-625-2999 or write:

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SANDY BAY COTTAGES

R.R.#1, Hastings, Ontario K0L 1Y0

Telephone: 705-696-2951

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COTTAGES

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Calvinist Contact

Camping & Recreation

99 Niagara St., St. Catharines, ON L2R 4L3

SUMMER JOB MARKET

ACTON: Boy of 16 would like farm job. Please phone or write: Arthur Rinsma, R.R.#4, Acton, ON L7J 2M1. (519) 853-1557.

ANCASTER: Hard working teenager, seeking summer employment on a dairy farm, some experience in machinery. Call: Richard Sommer, 416-765-4195 or write: R.R.#2, Ancaster, ON L9T 3L1.

BOWMANVILLE: Student seeks summer employment on any type of farm, has two summers experience. My name is John Wesselius, currently a grade 12 student at Durham Christian High School to be graduating in June, going to Dordt College in September. Eager and healthy. Please phone: 1-416-623-4120 or write: John Wesselius, 10 Liberty St. North, Bowmanville, ON L1C 2L4.

BOWMANVILLE: I am a 19-year-old, first-year college student. I am looking for any type of work, preferably related to business since that is what I'm studying at college. I am available for work from May 7 to Aug. 28. I would like to work in the Oshawa/Lindsay/Bowmanville area. For more information write to Marilyn Broersma, R.R.#5, Bowmanville, or phone 1-416-263-2985.

CAISTOR CENTRE: Eager 16-year-old from Niagara Peninsula seeks summer employment at any type of work. My name is Jim Klazinga and if you have work for me, please call 1-416-957-7700, or write: R.R.#2, Caistor Centre, ON L0R 1E0.

CHATHAM: 16-year-old girl looking for a summer job of any kind. Am a qualified swimmer and have first aid. Also am a qualified babysitter and mother's helper. For more information please contact Brenda Antuma, 4 Madera Cres., Chatham, ON, N7M 6A1. Phone 519-352-4446.

BUSINESS

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Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.

Write:

Arabic Department, The Back to God Hour,

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Burlington, ON L7R 3Y8

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Like to settle in Central Alberta?

The Ponoka Chr. Ref. Church group would like to assist you in finding a dairy, mixed or grain farm, or a commercial job. For information, write or call: John Braaksma, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2111 or Albert DeWaal, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2559.

CLIFFORD: George Tersteege, 17 years old, student, living on dairy farm, desires farm work from mid-June to end of August. R.R.#1, Clifford, ON N0G 1M0. 327-8519.

DUNNVILLE: 17-year-old dairy farmer's son is looking for summer job. I prefer outside work, including nursery work. I have experience with farm equipment, also greenhouse work, including delivering. References available if necessary. Please call: Henry Westerveld, R.R.#2, Dunnville, ON. 416-774-5004.

DUNNVILLE: Reformed Bible College student desires work in a camp or any type of work. Call Freda Hoekstra at 1869 Robinson Rd., Grand Rapids, MI 49506, (616) 454-8620 or R.R.#1, Dunnville, ON, (416) 774-4424.

FORDWICH: My name is Margaret Borg. I am 18 years old. Am willing to do anything, but prefer employment involving accounting. R.R.#1, Fordwich, ON N0G 1V0, or phone (519) 335-3669, evenings.

FOREST: I am a 17-year-old farmer boy and I am looking for a summer job preferably on a farm. Have experience with chickens, pigs, and also field work. Will consider any other job, preferably in the south/southwest of Ontario. Please phone Sid Klazinga at 519-873-4694, Forest, ON.

FOREST: 17-year-old girl looking for any type of full-time employment in a Christian environment during the summer months. Willing to work with children as mother's helper, work as a sales clerk, work in a greenhouse, or on a farm. I enjoy working preferably in the southern Ontario area. Please write to Marja Nugteren, 117 Forest St., Guelph, ON, N1G 1J3. Phone: 1-519-821-2525.

GODERICH: Student, farmer's son, would like summer employment, preferably on a dairy farm. Bernie Burgsma, 17-year-old. Call 519-529-7982 or write R.R.#6, Goderich, ON, N7A 3Y3.

GUELPH: Hard-working, 16-year-old looking for a summer job on a farm. Contact Dean Adema, 196 Edinburgh Rd. S., Guelph, ON, N1G 2J1; 1-519-824-8529.

GUELPH: University student desires work on a swine farm. Summer or full-time. Call or write: Wilfred Bootsma, 519-824-8742. Box 310247, Guelph, ON N1G 2W1.

HAMILTON: I am a grade 11 student at H.D.C.H., Hamilton, and I would like to acquire experience in office work. I have taken the following business subjects: typing, accounting, and shorthand. I have already had some experience at my dad's office. I am also interested in working with books and a job in a library or book store would also be much appreciated. Please call Jessica Prinzen at 389-1844, Hamilton.

HAMILTON: I am a 17-year-old student, now finishing grade 11 at Guido de Bres Christian High School, and wish to be employed on a farm in the south-eastern Ontario region, preferably Hamilton area. My name is Harry Vandermaart, R.R.2, Harvest Rd., Dundas, ON, L9H 5E2. Phone: 416-628-2788.

HAMILTON: Architectural technician student is looking for a summer job. Has completed first year of community college. Would like to work somewhere where I could gain some experience in my field. Please write to Grace Scholman, R.R.#2, Dunnville, ON, N1A 2W2, or phone: 774-6184.

HAMILTON: College student is looking for a summer job; will move anywhere in Canada. Has experience in drafting, working on a pig farm, and being a nanny. Please write to Grace Scholman, R.R.#2, Dunnville, ON, N1A 2W2 or phone: 774-6184.

LINDSAY: Girl, 18, excellent student, attending Calvin College this fall, looking for summer employment from June to September. Experienced in retail selling and customer service. Good recommendations. Willing to do almost anything. Contact: Arlene Buwalda, R.R.#6, Lindsay, ON K9V 4R6. 1-705-324-9835.

MOOREFIELD: 16-year-old girl looking for summer employment. Babysitting or mother's helper preferable, but other work is acceptable. Please contact: Sylvia Vanden Hazel, R.R.#2, Moorefield, ON N0G 2K0. (519) 638-2191.

NEPEAN: College student seeking summer employment. Will train for anything! Loves outdoors, eager for a challenge! Phone or write: Alice Vanderwerf, 15 Withrow, Nepean, ON K2G 2H7. 224-1810.

ST. CATHARINES: I am a 16-year-old student looking for summer employment which would include room and board. Experienced in greenhouse work. Willing to do anything. Please reply to Allan Suk, 15 Sharon St., St. Catharines, ON L2N 3J3. 934-3605.

ST. CATHARINES: 17-year-old girl seeks summer employment, experienced babysitter, and also enjoys working with younger children. I have had 3 years experience with girls ages 8 through 11. I also enjoy outside summer activities and sports. Please write to Karen Luchies, 21 Forster St., St. Catharines, ON, L2N 2A1 or phone: 416-934-3309.

ST. CATHARINES: 17-year-old St. Catharines girl seeking summer employment, preferably in the Niagara Peninsula. Please contact Erika Wynands at 416-935-9035, or write, 1 Lafayette Dr., St. Catharines, ON L2N 6C1.

SCARBOROUGH: Tall, strong 17-year-old boy wants any summer work. June 15 to end of August. Has experience with furniture moving company. Steve DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SCARBOROUGH: Active 16-year-old girl wants summer outdoor work, enjoys sports and work with children. June 15 to end of August. Lynda DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

STRATHROY: 15-year-old boy (grade 10 student), looking for summer employment. Responsible worker willing to do any work. Call Rene Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

STRATHROY: Calvin College student seeking summer employment. Responsible, hard worker with the following experience in greenhouses, store clerk and cashier. Able to start June 1. Call Margaret Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

Advertise in C.C., it really works!

Classified Advertising

JOB MARKET

TORONTO: An 18-year-old boy seeks a summer job on a farm. Has had 2 years experience on a 500 cow, feed-lot style dairy. Available all summer. Please contact: Doug Griffioen at 183 Goulding Ave., Willowdale, ON M2R 2P3. (416) 221-5949.

WARMINSTER: I am an 18-year-old student looking for a summer job out of the province of Ontario. I would be interested in a job on a farm. I have some previous farm experience. Please write or phone: Ron Hartog, Warminster, ON L0K 2G0. (705) 326-7195.

WOODSTOCK: Grade 12 student seeks summer employment, willing to do any type of work. Experienced working on a farm. Please phone 519-467-5452 or write to: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9.

WATERLOO: I am looking for agricultural work (farm hand). Contact Paul Van Katwyk, R.R.#1 Country Squire Rd., Waterloo, ON, N2J 4G8.

WOODSTOCK: I am an 18-year-old, Dordt College student looking for summer employment. I have had 2-3 years farm experience, and am available in the beginning of May. Bernard Klingenberg, R.R.#6, Woodstock, ON, N4S 7W1. Phone: 462-2802.

Alberta

CALGARY: Seeking summer employment plus room and board in the Calgary, Alberta area. Have had several years waitress experience, one year meat wrapper in a slaughter-house, six months apprentice baker, and various other jobs. I'm 22 years of age and willing to do any type of work providing good wages. Please contact: Mary Zwart, c/o Calvin College, Beta 6, Grand Rapids, MI 49506.

To Shanghai with love

by Gary Roest

Rev. Roest is a Christian Reformed missionary stationed in Hong Kong where he is associated with the Chinese Research Center which coordinates a variety of ministries on the Asian mainland.

The People's Republic of China may well become the greatest missionary challenge which history has ever witnessed. It is of immense importance that special understanding be gained of the conditions that prevail in today's China and of the methods that should be employed for the spread of the gospel once China becomes still further accessible. Gary Roest is an astute observer of mainland China. The following article is a poetic expression of a sensitive understanding of the Chinese mind.

It's Friday evening and the end of another day shift at Shanghai's Heavy Industries Plant No. 3, where Liu Han Hua works as a spot-welding machine operator. Tomorrow is Han Hua's holiday. Many of the people at the plant will have their day off on Sunday, Monday or one of the other days of the week. If all the people in Shanghai were off at one time, the streets and shops would be overcrowded and the public parks would not be worth going to. Tonight, Han Hua is especially eager to get home. Tonight is a big night for her.

At the corner of Peking and Hangzou streets she gets off the public bus and makes her way through the teeming crowds of the rush hour. High above, in his perch overseeing the intersection, a policeman with a bull horn barks at traffic trying a last-second sneak through the red light.

Han Hua stops at a photography shop for a moment to admire the handsome couple in a display photograph in the window. What a change, she muses. A couple of years ago, all this display of romantic weddings and the western style gown and suit was ridiculed by the government as the idle play of the decadent capitalist class. A waste of money and energy, they had said. Much better spent on Socialist Reconstruction.

Han Hua remembers that her older brother had been ticketed by a policeman during the Cultural Revolution for holding hands in public with his fiancee.

"Well, thank heaven, it's a new day. I just hope things won't ever be like those dark days again." She shuddered at the thought. "Don't think about that now, not tonight. Tonight is special," she reminded herself again, as she stared longingly at the bride and groom gazing at each other. "I can't afford such a special colour touch-up photograph but I'll be just as happy, I just know. Tonight at the river, Zi An and I will make plans." Truly, she felt that it was a great time to be alive, and to be young. Han Hua hurried home.

It's beginning to get dark. The big trees lining the main street no longer cast their shadow. The street now appears more like a long green tunnel, as the boughs from each side meet at the centre, bowing respectfully to each other. Now the side street, dimly lit by a lone bulb nakedly suspended in each house, comes in view. It is bustling with the evening life in the crowded city. Little bamboo chairs and tables line the street.

It looks a bit like a sidewalk cafe with the old men and children sitting down to play card games and checkers. Here and there, women are busy preparing pork, fish, and vegetables, sharing the latest gossip, as cleavers chop merrily away. A pall of smoke hovers overhead, fed by the myriad of little stoves whose glowing coals heat the water and cook the evening meal. At the corner of the street sits a man watching the solitary telephone for the entire block. He will summon the family being called. He knows everyone.

To this familiar scene, Han Hua returns each evening after work. Her home is a two room apartment built in the thirties which has not seen paint or plaster since. She shares it with her parents, an older brother and two younger sisters. Grandma lives with them too. "With me and elder brother married," she thought, "the house won't be so crowded." The thought made her happy.

After eating a hurried dinner, Han Hua readied herself to see Zi An at the river. Zi An was already there, at the giant billboard with its display of the glorious future awaiting the Chinese people. The year "2000" was boldly superimposed upon scenes of rockets, jets, cars, and appliances. The whole picture reminded one of the cover of early science fiction paperbacks. Here the lovers met and, like so many others that evening sought out a place for themselves on the wall by the river's edge. A couple understandingly obliged Han Hua and Zi An by making room for them. Not a word was exchanged. This would be the only time these two couples would acknowledge each other's presence. From this moment, the only two people in the world were Hun Hua and Zi An.

"It's settled then," said Zi An. "Sunday, I will ask the senior brigade cadre for permission to make marriage arrangements. He should approve. After all, we're both over twenty-five and we have good work records." "With the new incentive plan in operation now," agreed Han Hua, "I will be considered for an increase in pay. Maybe seventy Yuan ($48 US) per month."

There was little more to discuss. The two of them perused the light reflecting in the milk chocolate water of the Yangtze River below them. Creaking rusty ships and ferries tugged impatiently at their ropes. A river cruise boat, brightly lit and filled with tourists and locals, was returning to its mooring. "The boat is back," Zi An mused. "Perhaps we'd better be getting back."

Walking closely together, hands sometimes touching, they reached the familiar billboard. Here, as so many times before, the lovers parted with only a few words and the final nod and smile that spoke of what the heart felt most deeply. Yes, it is a great time to be young. The year 2000 is within our reach and, if fate allows, we'll both share in those hopes and dreams.

January 4, 1981, Peking (UPI): Government leaders admitted recently that the goal of reaching the Four Modernizations by the year 2000 is simplistic and unrealistic. Consolidation of energy and finances will have to be channeled into fewer basic industries than previously planned. This means that the private sector must be patient for a higher standard of living and must continue to sacrifice for the success of the modernization scheme now being drawn up.

Opfieringen fan it Fryske tonielstik

„Leentsje De Twadde"

yn trye bidriuwen.

by J. Fabricius, Fryske biwurking — T. Gerlofs

Woansdei, **8 April** yn Strathroy
Jouns 8 ure yne Colborne Public School
Sneon, **11 April** yn Chatham
Jouns 7:30 ure McNaughten Public School
Freed, **24 April** yn Woodbridge
Jouns 8 ure Chr. High School
Sneon, **25 April** yn Vineland
Jouns 7:30 ure Vineland Public School
Sneon, **2 Mei** yn Bowmanville
Jouns 7:30 ure Knox Chr. School
Sneon, **9 Mei** yn Jarvis
Jouns 7:30 ure Jarvis Dis. Chr. School

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Businessman's diet

A recent report by the Southern California Medical Association has shown that proper weight control and physical fitness cannot be attained by dieting alone.

Most business people sit at their desks all day, however, totally unaware of the many calories they are burning up without even knowing it.

Following is a list of activities, in which you're bound to engage, and the number of calories you are consuming each hour you're involved in them.

Beating around the bush	75
Jumping to conclusions	100
Climbing the walls	150
Swallowing your pride	25
Passing the buck	25
Throwing your weight around (depending on your weight)	50-300
Dragging your heels	100
Pushing your luck	250
Making mountains out of molehills	500
Hitting the nail on the head	50
Wading through paper work	300
Bending over backward	75
Jumping on the bandwagon	200
Balancing the books	23
Running around in circles	350
Eating crow	225
Tooting your horn	25
Climbing the ladder of success	750
Pulling out the stoppers	75
Adding fuel to the fire	150
Wrapping it up at the day's end	12

Two Baptists reported slain

RICHMOND, Va. (EP) - Reports of the killings of a Baptist pastor and one of his church members in El Salvador and the withdrawal of American Baptist Convention missionaries have been confirmed by the Southern Baptist Foreign Mission Board. The reports indicated Pastor Salvador Rodriguez of Chapeltique Baptist Church and an unidentified woman member of his congregation were slaim by a paramilitary-type rightist group, reportedly about February 27 in the rural area where the church is located. The two victims were reported to have been among four who received letters warning they would be killed.

Churches in El Salvador are reported packed for services and there is great demand for Bibles and other literature.

El Salvador's ruling junta has been under severe attack from both leftist guerrillas and rightist forces with more than 20,000 reported killed in fighting within the past year.

SPRING WORKSHOP FOR MINISTERS

May 5-8, 1981

A pastoral care educational opportunity for the pastor and spouse, combined with fellowship and support experiences.

For information write:

Pastoral Services Department,
PINE REST CHRISTIAN HOSPITAL
6850 S. Division Ave., Grand Rapids, MI 49508
(616) 455-5000, Ext. 207.

The Burlington Canadian Reformed Male Choir

presents a

Spring Concert

on April 25, 1981

at 8:00 p.m.

in the Rehoboth Canadian Reformed Church on Highway 5, Burlington

SINGLES FELLOWSHIP DAY

★ ☆ ★ ☆ ★ ☆ ★ ☆ ★ ☆ ★ ☆ ★ ☆ ★ ☆ ★ ☆ ★ ☆ ★ ☆ ★

For singles, widows, widowers, single parents, etc., to be held **Saturday, May 9th, 1981**, at the Brampton-Immanuel Christian Reformed Church, 63 Church St., Brampton, Ontario; workshops, social activities, singing, meals; please send your $20.00 registration payment to:

Singles Fellowship
145 Mill St., Halton Hills, ON L7G 2C2
(Before April 6th, 1981).

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CHOIR FESTIVAL 1981

Twelve choirs of the Reformed Churches in Ontario will be participating in a festivity of song and praise.

"O SING A NEW SONG"
Psalm 98

Hosted by the choirs of the Reformed Churches of Drayton and Harriston.

PLACE: Listowel District Secondary School
TIME: 7 p.m.
DATE: April 4, 1981

CHRISTIAN SCHOOLS NEED CHRISTIAN TEXTBOOKS

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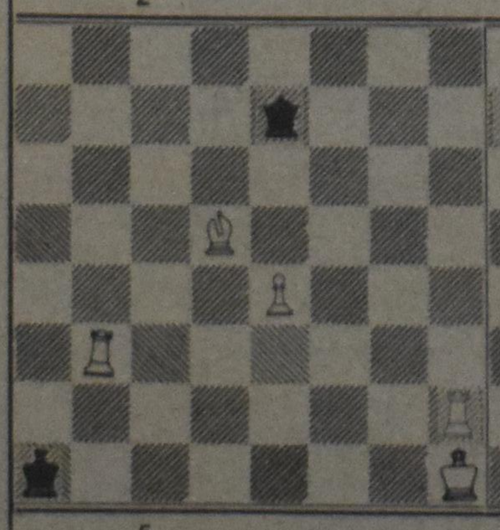
LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN APRIL

#868
F. Palatz
Germany, 1931

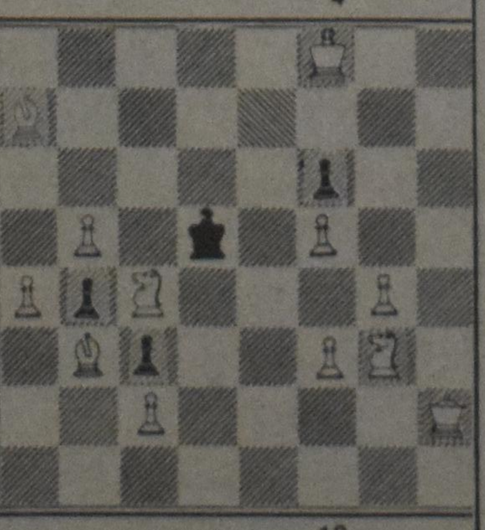
2



3-mover 3 pts.

#869
H. Ternblad
Germany, 1942

4



2-mover 2 pts.

Notes:
1. Have you ever saved a lost game by maneuvering into a position in which you cannot make a legal move without being in check? Both authors made this idea the defence for Black. You, as White will have to avoid it at all costs. Two different techniques are shown in Problems #868 and 869 this week. Enjoy them.
2. Please give the full solution for #868 and the Key, and threat, if any, for #869.
3. The deadline will be given with the second series of problems.

Huizingh and Vanderveen
Chartered Accountants
234 Yonge St. S., Aurora
727-9797
Newmarket — **898-4313**

CALENDAR of EVENTS

Ontario

April 11	Salem's 19th annual meeting, 1:00 p.m. at the Bethel Chr. Ref. Church, in Burlington, ON. (Hwy. 5 and Kernes Rd.).
April 11	**Hamilton:** CLAC Annual Convention in the Ancaster High and Vocational School. Keynote speaker: James Ross Dickey on "Redeeming the Time."
April 18	Calvin College Choir "His Own" at 8 p.m. in Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, ON.
April 25	**Burlington**, Can. Ref. Male Choir presents a spring concert at 8:00 p.m. in the Rehoboth Can. Ref. Church, Burlington.
April 30 - May 2	International Christian Education Association Sunday School convention, St. Catharines, ON.
May 2	The London choir; director, Gerry Numan, and the Brampton choir "Praise the Lord", director, W. Hoekstra, perform a spring concert in the London Christian High School at 8:00 p.m.
May 9	The Brampton choir, "Praise the Lord", director, W. Hoekstra, and the London choir, director, Gerry Numan, perform a spring concert in the Second Chr. Ref. Church at Steeles Ave. in Brampton, at 8:00 p.m.
May 2	All Ontario Young Adults Day Rally will be held in Hamilton, ON.
May 15-18	All-Ontario Young Calvinist Convention, Wilfrid Laurier University, Waterloo, ON.
May 30	Spring Concert presented by the Christian choir "New Life" at 8 p.m. in the Maranatha Chr. Ref. Church, St. Catharines, ON.
June 15-17	**Toronto:** Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration write CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3.
July 14-16	Calvinette counselors convention, Hamilton, ON.
Aug. 20-21	Cadet counselors convention, Niagara Falls, ON

Frisian Play:
Strathroy — April 8
Woodbridge — April 24
Bowmanville — May 2

March 5 - April 16: Focus on the Family Film Series by Dr. James Dobson, at the Clarkson Christian Reformed Church, each Thursday evening at 8 p.m.

March 5: Focus on the Family film series by Dr. James C. Dobson, Ph.D., at 8:00 p.m., in the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, ON, every Thursday evening for 7 consecutive weeks.

March 17 - April 28: Focus on the Family film series with Dr. James Dobson, seven consecutive Tuesdays at 8 p.m. Wellandport (ON) Christian School gym.

March 18 - April 29: Focus on the Family film series by Dr. James Dobson to be shown on seven consecutive Wednesdays at the Welland Christian Reformed Church, Welland, ON at 8 p.m.

March 24 - April 28: Focus on the Family Film Series by Dr. James Dobson, at the Stratford Christian Reformed Church for six consecutive weeks at 8:30 p.m.

Dordt College Concert Choir, under direction of Dale Grotenhuis: **March 24** — in Toronto; **March 28** — 8 p.m. in Guelph CRC; **March 29** — afternoon in Hamilton; **March 29** — evening in St. Catharines. Please check times and location locally.

Andre Knevel Organ Concerts

Toronto, Sat. April 11, 8:00 p.m.: Willowdale United Church, with the choirs "Praise the Lord" and Brass Quintet.

Brantford, Fri. April 17, 7:30 p.m.: Alexandria Presbyterian Church with the Bel Canto Singers of London, under the direction of Gerry Numan.

Hamilton, Sat. April 25, 8:15 p.m.: Christ Church Cathedral, with the choirs "Praise the Lord" and Brass Quintet.

Alberta and British Columbia

April 11	CLAC Edmonton Spring Banquet, "Snert en Boerenkool" speaker Co VanderLaan.
May 2-8	Christian Medical Society 50th Anniversary, House of Delegates national meeting, Banff, AB.
Aug. 23-30	Billy Graham Crusade, Calgary, AB.

Don Van Polen special multi-media presentation: **"HIS WORLD AND HIS WORD."**

Sat. Apr. 11 — 7:30, Leduc St. Peter's Luth. Church
Sun. Apr. 12 — 8:00 p.m., Edmonton Maranatha Chr. Ref. Church
Mon. Apr. 13 — 1:30 p.m., Edmonton Chr. High School
7:30 p.m., Edmonton Emmanuel Comm. Ref. Church
Tues. Apr. 14 — 1:00 p.m., Edmonton North End Chr. School
7:30 p.m., Edmonton Trinity Chr. Ref. Church
Wed. Apr. 15 — 7:30 p.m., Edmonton First Chr. Ref. Church
Thurs. Apr. 16 — 8:00 p.m., Edmonton Fellowship Bapt. Church
Fri. Apr. 17 — 8:00 p.m., Neerlandia Chr. Ref. Church
Sat. Apr. 18 — 8:00 p.m., Edmonton West End Chr. Ref. Church
Sun. Apr. 19 — 8:00 p.m., Red Deer Chr. Ref. Church
Mon. Apr. 20 — 8:00 p.m., Lacombe Bethel Chr. Ref. Church
Tues. Apr. 21 — 8:00 p.m., Nobleford Chr. Ref. Church
Wed. Apr. 22 — 8:00 p.m., Lethbridge First Chr. Ref. Church
Thurs. Apr. 23 — 8:00 p.m., Coaldale Can. Ref. Church
Fri. Apr. 24 — 8:00 p.m., Taber First Chr. Ref. Church
Sat. Apr. 25 — 8:00 p.m., Brooks Chr. Ref. Church
Sun. Apr. 26 — 9:15 a.m., Calgary Maranatha Chr. Ref. Church*
7:30 p.m., Calgary First Chr. Ref. Church
Tues. Apr. 28 — 8:00 p.m., Kelowna Chr. Ref. Church*
*not confirmed

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Apr.3	Wed.Apr.1	Fri.Mar.27—10a.m.	Thurs.Mar.26-10a.m.
Fri.Apr.10	Wed.Apr.8	Fri.Apr.3-10a.m.	Thurs.Apr.2-10a.m.
Thurs.Apr.16	**Wed.Apr.15**	**Fri.Apr.10-10a.m.**	**Thurs.Apr.9-10a.m.**

Books

The family

More help for parents

Why Children Misbehave, A Guide to Positive Parenting, by Bruce Narramore; Zondervan Publishing House, Grand Rapids, MI, 1980; R.G. Mitchell, Willowdale, ON; 150 pp. Reviewed by Nick Vander Kwaak, Pine Rest Children's Center, Grand Rapids, MI.

Narramore's purpose is not simply to list reasons for the misbehaviour of children. Rather, he writes from a preventive perspective and tries to help the reader understand that children have four basic God-given emotional needs. When parents try to meet these basic needs in their children, they are laying the foundations for stable and healthy personalities. Besides, positive, cooperative and pro-social behaviour will usually be the result in the children's lives. If the basic needs are not adequately met, children may end up feeling lonely, inferior, worthless and be bored or restless, resulting in a wide variety of behavioural problems from excessive attention seeking to destructive behaviour patterns.

Narramore, who is Professor of Psychology at the Rosemead Graduate School of Professional Psychology, writes both as a person who is very knowledgeable in the field of human development and as a concerned Christian father of two children. His theories are tested daily in the arena of his own family life. As a result, his book is very supportive of parents' efforts and struggles in raising children. He is honest in admitting his own mistakes in parenting and shares an appropriate number of examples of the things he learned in dealing with his children's needs. Narramore understands what parents face. He is optimistic and maintains that parenting can be positive.

The book is divided into three parts: "Preventive Parenting," "Six Reasons Why Children Misbehave," and "What Next?" and consists of eleven neatly outlined and summarized chapters. In the spring of 1981 a workbook to accompany this book entitled **The Power of Positive Parenting** will be published. It can be used as a discussion guide for parenting classes or groups.

Narramore writes realistically. He understands the joys and frustrations of parenting, but he also deals with the fundamental issues of human nature and the presence of sin. When he discusses sources of children's problems, he looks at the child's emotional needs and lack of their fulfillment as well as the sinful propensities children as well as adults have had since Adam, such as the tendency to be and remain selfish, the desire for excessive power and control. He maintains a proper balance: the child's misbehaviour can neither be wholly blamed on parents' failures to meet their children's basic needs, nor wholly on the presence of sinful tendencies. Both influence the child's misbehaviour, and children also are responsible for how they act, just as adults are.

I am impressed with this book. It is interestingly written and contains a number of lively cartoon drawings. It can be a real help to parents who wish to improve and enjoy their parenting more. The author himself suggests that this book be followed by the reading of his earlier publication: **Help, I'm a Parent** (Zondervan, 1972) in which he gives more specific guidance in handling discipline. Along with that, I recommend his book **An Ounce of Prevention** (Zondervan, 1973) which is a parent's guide to moral and spiritual growth of children. These books compliment what the author wrote in **Why Children Misbehave.** I heartily recommend it for reading and study by parents and all adults whose lives touch the precious children God has entrusted to their care.

Bible Study

Reading the Bible as Literature

The Literature of the Bible, by Leland Ryken; Zondervan, Grand Rapids, MI, 1974 (sixth printing 1980); R.G. Mitchell, Willowdale, ON, pb., 368 pp.; $7.95. Reviewed by Theodore Plantinga, Dept. of Philosophy, Calvin College.

Bible reading is not a lost art - not quite. But it surely is neglected. Therefore any book that might stimulate a proper reading and understanding of scripture as God's Word ought to be welcomed. **The Literature of the Bible**, by Prof. Leland Ryken of Wheaton College, falls into this category.

Some books on the Bible as literature do more harm than good because they undermine - or even deny outright - the Bible's authoritative status as the Word of God. Prof. Ryken's book does not do so but proceeds from orthodoxy as its basis.

The nature of the literary units that make up the Bible is a neglected topic. Scholars pay plenty of attention to it, but Bible readers who are not scholars often do not. Our appreciation of the Bible can be considerably enhanced by a thoughtful awareness of the considerations to which Prof. Ryken calls attention.

If the book has a fault, it may be length. Some topics and themes seem to be treated exhaustively, as though the author were compiling a catalogue. Perhaps a shorter treatment of the main themes would be in order in a separate book that could be read in a single sitting.

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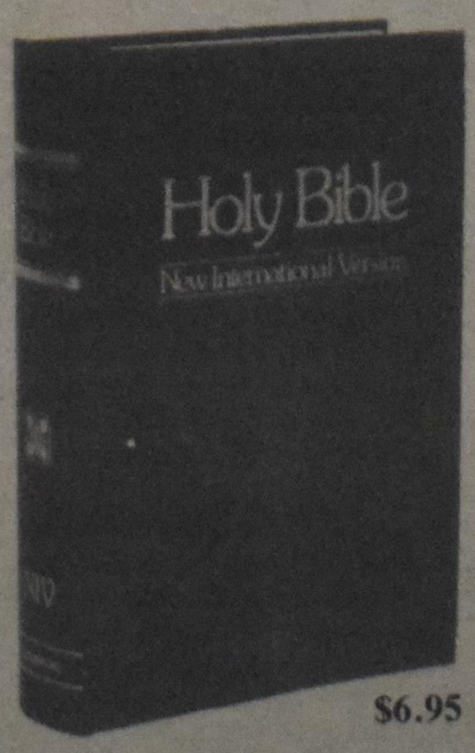

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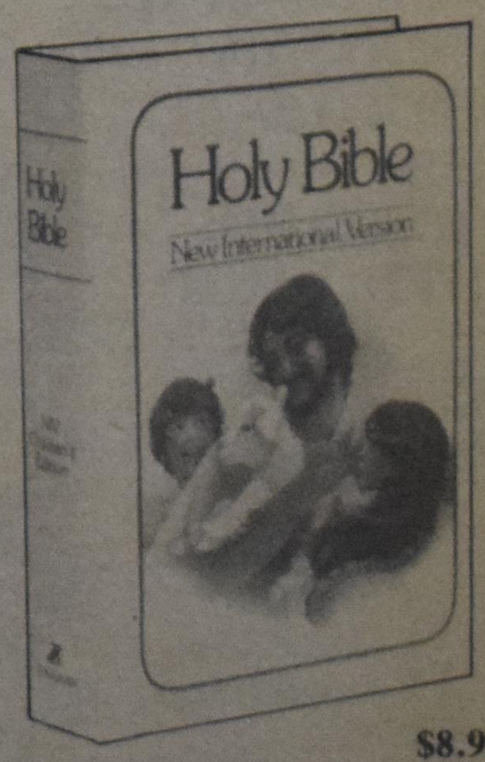

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